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SCOTTISH BAPTIST MAGAZINE.

Introductory.

IT is with some hesitation that we venture to assume the position vacated by Rev. O. D. Campbell. Our estimate of the position of Editor, even of so unpretending a Magazine as this, is sufficiently high to enable us to appreciate the difficulties it involves, and to deter us from undertaking it in any spirit of self-assurance. At the same time we have not presumed to decline the duties of the office to which we have been called by the kindly urgency of our brethren who have charge of this Magazine. We would not willingly decline any form of Christian service to which in the providence of God we are called, relying on the unfailing help of Him who is our sufficiency in service as in sacrifice, and knowing with John Foster that "power to the last particle is duty." Conscious of our need of that wisdom which is profitable to direct, and desiring to wait daily for instruction at her gates, we enter upon this work and send to our brethren throughout the churches these few words of greeting.

The present number begins the 10th year of the Magazine's existence. During these years it has been steadily gaining ground among the churches, and becoming a more efficient organ of the Denomination in Scotland. This result is largely due to the labours of previous Editors. We desire especially to acknowledge the ability and enterprise with which our immediate predecessor has discharged his work, having conducted the Magazine through a somewhat critical time and left it in better form. It will be our endeavour to secure the position that has been attained, keeping an outlook towards the higher levels that are still before us.

A few words will suffice to disclose our aim and intention in prosecuting this work. We have no new policy to announce; but following in the line of our predecessors we shall endeavour to make the SCOTTISH BAPTIST MAGAZINE in reality what it is in name. In other words we hope to make it answer, with increasing efficiency, all the purposes for which it exists. As a Magazine it ought to be the repository of the best thought of our churches on subjects of permanent and passing interest; it ought to reflect denominational movements in progress here

or elsewhere; and it ought to register the changes that are continually going on among us. While maintaining the most cordial relations with Christian churches around us and availing ourselves of their literature, yet as a BAPTIST periodical this Magazine will of course be denominational. As such it will not only advocate "those things that are most surely believed among us," as set forth on the inspired page, but also, according to apostolic precedent, the proper interpretation and due observance of these ordinances, which affect not so much the creed as the practice of the Christian church everywhere. It will also perhaps be instrumental in showing that our position as Baptists is not based upon an ordinance, but upon the underlying principle of faith in Christ as the sole condition of church membership. We shall feel encouraged in our work by remembering that we are co-workers with those masters of the denominational press who exercise a wider influence and cover a larger field both in England and America, and we shall gladly avail ourselves of the varied resources which their labours place within our reach; at the same time this Magazine as the "SCOTTISH Baptist Magazine" must be distinctly national, doing its own work by responding to the pulsations of denominational life within the limited sphere allotted to it. Its pages will be open to the Denomination. It will endeavour to reflect and may do something to harmonise the varied voices that inevitably proceed from the free life of a Christian Republic. We do not expect unison on all subjects, but neither on the other hand need there be discord, except as the expression of a passing denominational mood leading to fuller harmony. We cordially invite our brethren in all parts of the country to aid us in this endeavour, which can only be successful to the extent to which we have their generous co-operation. We have already been encouraged by promises of help from brethren who are able to contribute to these pages, and we hope to enlist the services of all who can so aid us in making the Magazine a means of Christian instruction for old and young.

Some who cannot wield the pen can aid us in other departments. We would especially recognise the help that has been rendered in the past by those brethren who receive and distribute the Magazines in the churches, and would appeal to them to renew their efforts at the beginning of the year to get it into every home in the congregation; and also, by recommending prepayment, endeavour to have the subscriptions forwarded to the Publisher within three months. Were such an arrangement generally carried out it would somewhat relieve the anxiety of the Committee and do much to facilitate the operations of our enterprising Publisher. We are aware

however, that this cannot be done without the concurrence of our readers, and therefore we invite them to co-operate with those brethren to that end. The smallest effort on the part of each would simplify the matter and render its accomplishment easy. A word is sufficient to the wise.

We greatly desire to make this Magazine a means of enlightment and encouragement to all who love the Lord Jesus, in all stages of their Christian growth; so that it may be sought after and appreciated in many homes. We wish to make it attractive to the young, helpful as a counsellor and friend to those who are bearing the burden and heat of life's day, and profitable as a companion to those who "still bring forth fruit in old age." Through it we would speak a word of sympathy with the sufferer, of comfort to the mourner, as well as of encouragement to all faithful workers. This would be to make it, what it ought to be, the efficient agent of a truly Christ-like ministry; and would require us to adopt, as we desire to do, the apostolic maxim as the rule of our procedure, "whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsover things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, take account of these things."

With all respect, and relying on superior aid, we submit these purposes and aims to the consideration of our readers.

We cannot close, however, without offering to them our New Year's greeting in keeping with old custom; though in keeping with a better custom and following a more ancient precedent we wish also to say wherever our words may come, "Brethren, the grace of our Lord Jesus Christ be with you all!"

A Young Man's Dream.

E had just left the familiar surroundings of home and said farewell to father and mother, it might be for the last time. He had entered on a new path in life; the world lay before him now, a new and untried world, and he must venture forth alone. Do you wonder that his thoughts were busy that day, and that his heart was full? Do you wonder that when night came he should be weary both in mind and body from the length of the journey and the burden of his thoughts? or do you wonder that sleeping he should dream, and that his dream should be a kind of transfiguration of his waking thoughts, occupied as these must have

been with his present position and prospects? They say that dreams are to be accounted for on merely natural grounds, and no doubt they are for the most part but the fantastic reproduction of our waking thoughts. But it is not to be denied that the supernatural may enter into them. We are spiritual beings, the senses are merely the avenues of communication with the outward and sensible world, they cannot take us beyond that. But when these avenues are closed the spirit may lie open to the influence of the spirit-world above us and beneath. As a matter of fact it does. With some truth Milton represents Satan as first approaching Eve during her sleep, whispering dark thoughts into her ear, exciting her fancy, and darkening the peaceful current of her sleep with cloudy dreams, so that she awoke with a feeling of unrest which was new in Eden. Scripture, which is a higher authority, shows us how visions from a better world brightened the sleep of patriarchs. The book of Genesis abounds in dreams, and not the least interesting is that of this young man, whose dream we would fain interpret.

How natural and simple the story reads! The solitary pilgrim, weary with travel and overtaken by the swift approach of darkness after sunset, lays him down to sleep under an eastern sky, with the lustrous stars above him and a pillow of stones under his head. And as he sleeps he dreams. The dream is described briefly in three sentences, each of which is introduced by an exclamation, "Behold a ladder set up on earth and the top of it reached to heaven; and behold the angels of God ascending and desending on it; and behold Jehovah stood above it!" Each of these descriptive sentences is suggestive. Let us look on them one by one, and we shall find that they teach us a three-fold lesson regarding life.

1st. We learn this, in the first instance, from the dream, as it appears the youthful dreamer himself learned when he awoke, *that earth is not to be dissociated from heaven in our thoughts.* "He dreamed and behold a ladder set up on earth and the top of it reached into heaven." This young man has just left home. No longer under the influence of father or mother, his future will be very much what he himself may make it. At home he had been taught to worship the God of Abraham; but he had left his fathers tent behind, and the question was, had he left his father's God behind him too? Possibly he was under the impression that he had. If so his life away from home must be a life of banishment from God, in which he must be left to the government of his own heart with all its deceit aud selfishness. What is to become of him in that case? Life without God, be it ever so prosperous, is like earth without heaven bending over it lustrous with the stars of promise or radiant with the light of hope.

If this were a matter of concern to him, as it may well have been, his question was answered in his dream that night. He learned that he had not left his father's God behind him in his father's tent, but that He was with him under the open sky, and would be with him wherever he might go. Heaven was brought within the horizon of his life by this divine revelation.

How many a young man dreams his dream of life with no God in

it and no heaven. It is a dream of earth entirely, with no shining ladder mounting heavenward. It may be a dream of pleasure, of successful business, of scientific pursuit, of adventure by land or sea; but if there be no heavenward aspect in it, no sense of a present and ever-ruling providence, no recognition of his father's God, it lacks its brightest feature and the only sanction of its fulfilment. We need not separate the common pursuits of life from the thought of God and the sense of His presence. If it be true that

> "Earth's crammed with heaven,
> And every common bush afire with God,"

it is equally true that the hearts and conduct of men offer a better field for God to work in and manifest His glory. Into that field He comes at our desire, purifying and brightening the atmosphere of life and transforming the common labour of our hands into divine service. Let no young man therefore shut out God from the dream of his earthly life.

2nd. In this young man's dream there is *constant communication* between heaven and earth, "Behold the angels of God ascending and descending on it." It was not on the sleeper merely that the angels waited, nor merely at his feet the ladder stood. It stood on the broad earth, its lower steps spread out and gleaming as of the form and hues of rainbows where they touch the ground; it narrowed as it reached the heavens where it seemed to rest upon the throne of God. And up those shining steps the angels came and went continually. It revealed to him, as it reveals to us, the movements of a ministry that is ever active though invisible. The radiant steps of this heavenly ladder are never free from angel feet, nor ever will be so long as men below are "poor and needy," and so long as the Lord of love "thinketh upon them." Thousands over the broad earth were ministered to that night as well as this faithful dreamer, and thousands more by day; but they did not know it, no vision of a heavenly ministry visited their darkened life. It was given to *him*, however, to know it, and that was his distinction. Not for his own sake alone was the knowledge given, though for his own sake chiefly; but also for the nation that was to spring from him and possess the land on which he lay, and through whom the light of life should come to the nations of the world.

Now no true life on earth is possible without that knowledge. We cannot deal with our fellow-men as we ought to deal with them, in justice and mercy, unless we regard them equally with ourselves as objects of God's care and love. To shut them out from the prospect of heaven would be to degrade them in our thoughts and dry up our human sympathy at its source. It is certain that we shall not escape the cunning and selfishness that lurk under the fairest schemes of self-promotion unless we regard ourselves as God's servants, sent into this world to do a little of His work among men, and lead it on to wider issues. If we accept this as our high calling in life, whatever path in life we may pursue, we may calculate upon infinite resources to aid us, a higher wisdom than our own to guide us, and a purer inspiration to quicken all our efforts. Life is never a failure when

framed upon this larger plan; it opens higher regions to us and discloses brighter prospects than belong to earth; and if it does not fill the purse with gold it will at least lay up for us "a treasure in the heavens that faileth not."

3rd. But the last part of this dream remains to be told. Of the ladder it is said, "Behold Jehovah stood above it!" This is the crowning glory of the vision, and soon all else is forgotten in listening to His voice. There comes a promise to this youthful dreamer so rich and full, broadening as it desends, like the ladder he sees, until in its gracious sweep and compass it embraces the whole earth. So far as it relates to himself it concludes with words that are as the royal seal to all that goes before, "I will not leave thee until I have done that which I have spoken to thee of." The larger blessings are assured to posterity by the special blessing bestowed upon himself. God blesses abundantly those through whom He would bless others. This young man is to be saved from the selfish cunning of his nature by the vision of God's liberality, by the assurance of His perpetual providence. He is to become a regenerated man and a prince in the kingdom of His grace by receiving of that grace abundantly and becoming the subject of a divine discipline. He sees the vision, he receives the heavenly promise, and when he awakes he vows his vow and goes on his way.

The heavens have never been closed since then to any seeing eye or listening ear. The revelation which was given to this young man in a dream is given to us in a far higher form as the vision of faith. "Behold I see heaven opened," cried the youthful martyr Stephen, "and the Son of man standing at the right hand of God!" And the more sober language of others who wrote in no ecstacy of feeling is, "We see Jesus crowned with glory and honour." The vision is bestowed on faith. Wherever a young man says to Jesus, in the secret place of his heart, "Rabbi, Thou art the Son of God, Thou art the king of Israel," he receives the promise given to every guileless Israelite, "Ye shall see heaven opened and the angels of God ascending and descending upon the Son of Man." No one can receive this promise and see this vision of faith without waking to the sacredness of life and vowing his vow of service and allegiance. To such a one life assumes new meaning and discloses a higher and worthier end. It may have its toils and conflicts, as every life has, but it is through toil patiently encountered and conflicts successfully waged that true character is formed and fixed, and the strongest motive to patience in labour or resistance to sin is furnished by the prize of the high calling which Christ holds in view.

These thoughts are presented as in some way suitable to the opening year. It is a season of anticipation for the young, rather than reflection—a time that need not be otherwise than pleasant and happy. Whatever the present may be, however, we would fain brighten the prospect of the future, and secure the fulfilment of life's fairest dream by commending the faith of Christ which is no dream but a profound reality. Christ holds the future, He is the light of hope as He is the life of love and the fountain of immortal youth.

Earth's best and holiest have trusted, loved, and followed Him. Shall we?

Readings in Genesis.

I. The Creation of Man.

By Rev. P. J. Rollo.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Chap. ii. 7.

SUCH was the original composition of man—dust and deity. On the one hand he is allied to the beasts of the field; on the other to the God of heaven. His nature as has been said, is "like the ladder of Jacob—its base is on the earth, its summit in the height of heaven."* One part of him soon drops corrupting into the clay from which it sprung; the other wings its way to God on high. This double nature is called in the scriptures the soul. We sometimes speak of the soul as of a thing distinct from the body; but the Bible invariably uses the word to describe the life which is the result of the union of body and spirit. When God breathed man's spirit into his body, he became a living soul; but as soon as the spirit is separated from the body, he is a living soul no longer, but only a spirit. When, however, the spirit is reunited to the body at the resurrection, he becomes again a soul; and it is this soul that shall stand before the judgment seat, and receive the awards of eternity.

This belief in the dual nature of man was by no means confined to the Hebrew people. In one form or other, it was set forth by the sacred writings of all the great nations of antiquity—the Egyptians, the Persians, the Greeks, and the Romans. It is especially familiar to the great classical writers of Greece and Rome. For instance, the Greek tragedian, Euripides, says, "The body returns to the earth from whence it was framed, and the spirit ascends to the ether." And still more distinctly the Latin poet, Lucretius, "The earth is justly called our mother; that which first arose from the earth, returns back to the earth; and that which was sent down from the regions of the sky, the regions of the sky again receive when carried back to them."

Let us now glance at each of those two parts which constitute our souls.

(1) "And the Lord God formed man of the dust of the ground." Man was not turned into dust by the fall. He was made of dust at the first. As the apostle has said, "The first man is of the earth,

* Dr. George Mathieson.

earthy;" sinless and deathless, but only earthy. The fall brought him down to the ground again; but he was never made out of anything higher.

Let him remember this amidst his weakness, and think how wonderful it is that by the grace of God, such dust can keep up so well, and hold out so long. And when the wind has passed over the field that was so green and flowery, and so many friends have faded away, and so many hopes and joys have perished, let him not murmur that the dust should return to the dust as it was, but praise the great Creator that out of dust, so much that was beautiful and precious should have grown. And while he praises, let him pray. His Heavenly Father remembers he is but dust—the Creator has not forgotten the creation; and because He remembers, how full he is of pitiful helpfulness. No one is less hard upon man than his Maker—less apt to expect too much from him, or lay too much upon him—so considerate, so compassionate, so mighty to save. How full of all compassion and helpfulness is the mother for her decrepit child. In what wonderful compassion, and constant care, does she manifest her knowledge of its frailty. And thus God feels and acts towards his frail creature, man.

And as amidst His weakness, so amidst His glory and strength, let man remember he is but dust. It is but animated dust that beats so proudly—but exalted dust that stands so high. All the magnificence of time, with all its glitter of gold, and brass, has no better foundation than the clay to which it will be resolved so soon. This will make him feel no less than man, when he contemplates the splendours of others; and no more than man when he realises his own.

And, as when we look upwards to the rich and great, so when we look downwards to the poor and weak, we should remember our origin. If God pities us because He remembers we are but dust, how much more should we pity one another. Surely we are all made of one common clay, that we might have compassion upon our common failings; and there is nothing that goes more against the grain of nature, as well as grace, than for man to ignore his brother's weakness.

And for the same reason we ought to be considerate to the lower animals. The material of which we are made is not a whit finer than that of which they are composed. The more you study their nature, the more will you realise the startling closeness of the ties which bind them to our race. And if God has breathed into us a spirit which He has denied to them, this is only the more reason why we should be pitiful, kind, and forbearing towards them. Goethe defined Christianity as a reverence for that which is beneath us—and assuredly, wherever the spirit of Christ exists, it will manifest itself, not merely in reverence for the claims of the poor, the suffering, and the despised among men; but also in the careful performance of our duty to the lower creation.

(2) But this leads us to the second part of our subject—"And breathed into his nostrils the breath of life." Our beginning was from beneath, but we are finished from above. First, there was only

dust; but the life imparted to it was not the life given to the rest of nature. It was the very breath of God. And this emanation of the divine survived the fall. Sinful and mortal as man then became, the spirit which God had bestowed upon him still remained within him. The sacred house of humanity was degraded; but not ejected its divine tenant. The Lord God turned man out of Paradise, but forebore to take from him the spirit which he had given. And if to-day a thousand evidences keep us from forgetting that we are but dust, how many voices ceaselessly proclaim that the Spirit of God is in our race. Yea, just as in the man whose spirit is strongest and purest, you will detect so many signs of his earthly origin, so even in those who have most deeply buried their spirits in their clay, you will discover many a sign of the higher nature with which God has endowed mankind.

Strange it may often seem to us that such a heavenly tenant should have such a humble and precarious dwelling—strange that God should prepare an abode of dust into which to breathe His divine spirit. What material could be costly enough to constitute a tabernacle for the breath of God; and yet what material could be less costly, and more frail, than the dust of which that tabernacle has been made.

Why is it so? Surely that it may be seen that in the sight of God, the spirit is everything—the flesh nothing by comparison. If men were possessed of bodies made of some noble material, that raised them above all common infirmities, it is to be feared that they would live altogether to their bodies, and never think of their souls. How often does it happen that even as it is the mortal whose clay is most strongly or finely fashioned, so that he rejoices in his earthly senses, and prides himself on the quality of the dust of which he is composed —is led to ignore altogether, or pay little attention to, the life of the spirit. And how many of those, whose spirits have burned Godwards with purest flame, have been fettered to bodies full of weakness and infirmity. How evident therefore that God has placed our spirits in this clay that we should not live to the flesh, but to the spirit, even as the ancient patriarchs, dwelling in their frail tents, lived in the contemplation of the eternal city of the future.

And closely connected with this, there is another reason for this strange composition of our nature;—it is that the excellency of the glory might be seen to be of God, and not of us. If the vessel had been of more glorious material, we should have thought it is true more of the vessel, than of what it contained; but more than this, we should have thought more of ourselves, than of our Maker. But when the vessel is an earthen vessel, our chief attention is directed not only to the precious contents, but to the marvellous Artist, who out of such materials, could produce such a frame.

Do you want to know the man against whom you have the most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face.—*Whately.*

Hymn for a Sunday School Anniversary.

By Rev. P. J. Rollo.

JOIN we all in gladsome measure
On this day of days;
Filled with purest love and pleasure,
Grateful songs to raise,
Praising Him with hearts and voices,
Who rejoices
In our praise.

Sound the name from earth to heaven
Of the Lord Most High;
For ten thousand blessings given
As the year swept by,
Cast your offerings before Him
And adore Him
Lovingly.

Sing the old familiar faces
Now so far away;
Welcome those who take their places
In our midst to-day.
Greet the friends who come to hear us
And to cheer us
On our way.

All our hands have done we render,
All our hearts have planned,
Unto thee our Great Defender;
Keep it by Thy hand.
Frail our works, but Thou wilt take them,
And wilt make them
Firmly stand.

March we then with joyful singing,
Through the coming year;
'Midst our ranks for ever ringing,
Sounds of hope and cheer;
Trusting in our Saviour loving,
Ever proving
Him more dear.

"Bonnie Margaret."

THE MAIDEN MARTYR OF SCOTLAND.

IT was a beautiful morning in the balmy month of May. The sky was serene and without a speck of a cloud, the orchards full of the scent of apple blossoms and the songs of the birds. Far away the hills were all aflame with purple heather and patches of yellow gorse, while the little hamlets that nestled in the shadow of the glens looked as if they were the abodes of peace and happiness.

But, alas! it was not so. This is a story of Scotland's martyrs, nearly two hundred years ago, when God's people were persecuted and slain only for asking to be allowed to worship Him in spirit and in truth, according to the dictates of their own consciences.

The "puir hill folk," as the Covenanters were called by their friends, were hunted from one rocky fastness to another, "wandering in deserts and in mountains and in dens and caves of the earth." Often the escapes of those fugitives from their pursuers were so narrow as to appear miraculous—being, in truth, singular interpositions of God's providence in their behalf.

For instance, that of Rev. Alexander Peden, who, venturing from his hiding place to visit a sick neighbour, was so closely followed by the dragoons, who had him fully in sight, that he was only saved by the rising of a snow-white mist which enveloped him around like a cloak and completely screened him from observation.

On another occasion, the same good man was so hotly pursued that he had only time to creep into a narrow opening under a bank and lie down at full length. A horse of one of the troopers, plunging through the soft, wet moss above him, crushed into the earth the bonnet or cap he wore, but left him uninjured and undiscovered.

Yet many were taken, chiefly in their hillside meetings for worship, and were either shot at the time of their apprehension or brought to a mock trial and sentenced to death, if they refused to abjure their faith and mode of worship, and conform to that of their oppressors.

On that bright May morning two women were sitting together in a narrow cell of the roughly built *tolbooth*, or jail, in the town of Wigton, in Galloway. They were both named Margaret; but while one was nearing her threescore years and ten, the other had scarcely seen eighteen blooming summers.

She was full of life and energy, while her companion, although she had continued steadfast and faithful before the council, was now cast down by many fears and forebodings as the time approached for the execution of their sentence. For, in case they did not take the oath of abjuration, they were condemned to be fastened to stakes within tide marks of the sea and slowly drowned by the incoming waves.

The older woman, worn out by want of needful rest and refresh-

ment, had fallen into a light "drowse," with her gray uncovered head leaning against the rough stone wall behind her.

Suddenly she started to her feet with a sharp, wailing cry.

"Oh, Johnnie, man, dinna leave me here to drown alane, all alane! Gin ye wad only gae wi' me, lad, and tak' a strong grip o' my puir weak hand."

"'When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee. . . . For I am the Lord thy God, the Holy One of Israel, thy Saviour,'" repeated the clear voice of the girl Margaret, as she gently forced her companion again on the low bench, and, kneeling before her, embraced and supported her with her strong young arms.

"Eh! is it you, lassie?—bonnie Margaret, as they ca' ye. Ah, me! I dreamed I was back in the pleasant bit shieling on the green brae side, where I used to live lang syne with my John and the wee bairnies that are a' dead and gane years ago. Then it seemed as if a great flood came to drown me, and I cried out. For the faces of the grewsome sea monsters looked like the faces of the cruel men who threatened us and drove us along wi' their pikes. Oh, lassie, I'm sore afraid."

"'I, even I, am he that comforteth you: who art thou that thou shouldest be afraid of man that shall die, and of the son of man which shall be made of grass'" aptly quoted "bonnie Margaret."

"Oh, lassie, ye do me a warld o' good. Can na' ye tell me mair o' thae blessed words that seem like honey and the honey-comb?" said the poor creature, weeping gently, as she laid her head on her young companion's shoulder.

"'Deed and I can then," cried the girl, her eyes kindling. "The troopers shied my precious wee Bible into the deep loch when they broke up our conventicle, as they ca'd it, and took us prisoners. But they could na' root the holy texts out of my heart and memory."

Still kneeling, she then repeated the greater part of that comforting chapter, beginning:

"'Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.'"

Then, pausing a while, as if she were turning the leaves of a book, she began again with that sweetest bit of God's truth that is to be found between the two covers of the Bible:

"'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written. For thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In such strengthening and profitable discourses as this, the morning passed swiftly away. High noon came, which was the time fixed for the execution of their sentence. The crowd that had been gathering since early dawn now pressed nearer to the walls of the *tolbooth*. For it was announced that the Provost had arrived, and soon he and Major Windram, at the head of a party of dragoons, came clattering along the principal street of the town, their sabres drawn and flashing in the sunlight.

Then the two poor, defenceless women stepped meekly out, and being placed in the midst of the rude soldiery, who greeted them with taunts and ribald jests, the procession moved on in the direction of the sea.

Many were the expressions of sorrow and sympathy from those who accompanied them on their melancholy journey. Few had tasted a morsel of food that day, or even kindled a fire in their habitations. For the hearts of the people were very sore at this pitiful sight of the two Margarets walking as calmly along as if they were "ganging to the kirk," on a sweet, balmy Sunday morn. The younger woman supported and aided her companion's failing steps, golden locks mingling with the silver, both soon to wear the martyr's crown of glory.

When they reached the shore, over which the tide had then begun to rise, a free pardon was offered to each or both of the prisoners on condition that they should take an oath to abjure all connection with the persecuted covenant folk. But this they steadily refused to do.

"If we have no part with Christ's dear servants," they added, "we can have no part with Him. And if we deny Him, He also will deny us."

So they took the elder Margaret and bound her to a stake, set far out into the sea, so that the waves had already risen to her knees, thinking to intimidate her young companion with the sight of her, dying struggles. But before she was led away bonnie Margaret embraced and kissed her, praying God to be with her, according to his gracious promise, and adding, as a parting benediction, these words of the Lord Jesus:

"'Be thou faithful unto death, and I will give thee a crown of life.'"

She was then herself tied to a stake, placed nearer the land mark, and her face forcibly set in a position to watch the body of her friend, now sinking, now rising with the surging waves, until the last flutter of garments had disappeared, and all was over. But Margaret was in no wise daunted by the sight; but, as the old chronicle tells us, sang in a clear, loud voice, several verses of the twenty-fifth Psalm:

"To thee I lift my soul,
Oh, Lord, I trust in thee;
My God, let me not be ashamed,
Nor foes triumph o'er me

"Turn unto me thy face,
And to me mercy show;
Because that I am desolate
And am brought very low.

"My heart's grief's are increased,
Me from distress relieve;
See my afflictions and my pain,
And all my sins forgive.

"Oh, do thou keep my soul;
Do thou deliver me,
And let me never be ashamed,
Because I trust in thee."

As she paused for breath, a woman's voice in the crowd arose with an exceeding bitter cry:

"Oh, Margaret, my bonnie, bonnie Margaret, gie in, gie in, my bairnie—dinna drown. Gie in and tak' the oath."

"Whist, mither dear," replied the girl, "dinna ye ken that if we be dead with Christ, we shall also live with Him? If we suffer, we shall also reign with Him."

Then another cried:

"Margaret, can na ye just say, 'God save the king?'"

What a thrill ran through the fast chilling veins of the young martyr at the sound of that manly voice, sending the life blood in crimson waves over cheek and brow! But, after a moment's struggle with the ties of earthly love, she answered, in low but firm tones:

"I pray God to save him of his great grace."

"She has said it, my Lord Provost; she has said: 'God save the king.' Let her go, Major Windram," cried several excited voices.

The soldier bent his head and whispered in Margaret's ear:

"Take the oath, foolish and obstinate girl, and I will save you even now."

Finding, however, that the heroic maiden continued firm in her refusal, and worn out by what they called her "contumacy," they left her to die. Her voice was still heard in prayer and praise until the water came up to her lips. Then her uplifted face seemed to shine with ineffable glory, and, after a few more struggles, Scotland's maiden martyr went to join "the souls of those who were slain for the word of God and the testimony which they held. . . For they loved not their lives unto the death."

But down through the ages, mingling with the mighty chant of old ocean, comes a voice from the dead to the living: I have found redemption through the blood of the Lamb."

Reader, hast thou?

Mrs. M. D. R. Boyd in "Christian Statesman."

[The well known Martyr's Monument in Stirling Cemetery illustrates the prison scene described above.—*Editor.*]

To do so no more is the truest repentance.—*Luther.*

If our sins interposed hide Christ sometimes from us, it is as when the sun is eclipsed, when we are deprived of light, not the sun. A blind man knows not that it is light at noonday but by report, but to those that have eyes light is seen by itself.—*Archbishop Leighton.*

A Cosy Corner for the Bairns.

By Rev. Walter J. Mathams, Falkirk.

My Bonny Bairns—

The Editor wishes me to take charge of this corner in order that I may gather you round about me and show you some of the pictures and parables that lie in the story book of my heart. I have consented to do so. Every month, then, we will have this quiet place all to ourselves. Great men moved by mighty thought will take the rest of the room in order to let the world know what wonderful things they can say and do. But we will be as happy as butterflies in a flower garden. As far as I am able I shall tell you stories, preach little sermons, as if I were painting pictures, and do all that is possible to show you that your hearts may become like the heart of Jesus, full of love, tenderness, and truth. Try to understand what is said to you, and obey the lessons you receive. If ever a big word comes in your way don't be afraid, but be like Jack the Giant-Killer, and chop off his head with a dictionary, and he will never trouble you again.

Come, then, let us get close together, and I will begin by giving you the story of

A BEAUTIFUL LOVE.

BRIGHT shone the summer sun on tower and tree, on rippling river, and blossoming meadows. It was a day of delight. Even the trilling of the thrush, and the piping of the lark seemed happier than usual. Children played in the fields and streets with gladsome glee. Old men too feeble to work, sat at their cottage doors in the warm air, with their thrifty wives knitting by their side. Busy toilers at desk and counter seized every opportunity to get out into the genial sunshine. The sick crept down into the healing light and warmth, and blessed God for His mercy. No dream of dire disaster threw its darkness over any heart in the dear old village, yet ere the sun sank in the west, it had seen a calamity which made brave fathers and loving mothers weep and mourn as if the God of love had ceased to reign.

There stands our old red school-house. I love its quaint irregular roof, and its high wire-grated windows. It is the scene of bygone joys and pleasure. There we wrought and learnt beneath the eye of the kindest-hearted master school-boys ever knew. He loved us all, and that made our lessons easy to be understood. Beyond and above the dry drudgery of arithmetic, writing, Latin, and drawing, he shewed us how to prepare for the battle of life, and taught us the glorious and God-like principles of kindness and self-sacrifice. We are all scattered now. Some have gone beyond the seas, some beyond the grave, whilst the rest of us remain fighting our fight amongst our own people. But the master's words live on blessing those who heard them, and who strive to repeat them in the better language of

noble deeds. Yet it was his lot to see the quick ripening of the fruit of some of his labour, though the sight broke his heart and carried him up to God.

Look in at the door-way. The boys are at work, and the hum of their voices is as the sound of bees within a hive. Now and then a wandering eye peeps out of the window at the golden light, and prophecies of a good time coming are whispered along the desks. Visions of cricket and bathing make miserable havoc with the tasks to-day. The master and the teachers do their best, and the boys do theirs as far as their excitement will allow them. Boys will be boys in school or out of it, and if the songs of birds come into the school, and sunlight falls on the floor, what does it mean but an invitation to come out and play—and what can boys do but show their thoughts by their restlessness? Thus it is in the old school. The master sees the state of things, and rapping the desk with his ruler says—

"Boys, the day is finer than any we have had. As a reward for your past diligence I will release you this afternoon. Get to your cricket, or bathing; but let those who bathe ask one of the teachers to go with them. Be careful all of you, and be happy."

Ringing cheers echo round the rafters for a moment. Then there is a great banging and shutting of the desks, and the noisy brood with shouts of thankfulness and joy flies out into freedom.

Seven elect to bathe, and following the master's order say to one of the teachers—

"Please sir, will you go with us down to the beach?"

Yes, he will gladly go, first let him get a book.

Now they are ready and off. How they run and shout! No wonder an old gardener looks up from his work and says—

"They boys seems as if they wus mad. But I was a youngster myself wunce, and I wish I wus again. Let 'em be, let 'em be."

The teacher walks and reads his book. The boys run and shout. On, on, on till unknown to him and them they are almost out of sight of each other. On, and on till—Hurrah! There's the sea laughing, dancing, leaping and dashing on the shore. Off go their coats as they run. Now they are down on the shingle. Who'll be first in? A ducking for the last. One is ready—look at him. Brave, handsome, with clustering curls around his open brow. One, two, three! He is away from his companions and the next minute battles with the surf. Where is the teacher? Where? On wades the boy deeper and ever deeper into the water. His curly head rises and sinks upon, and behind the rolling billows. On and on still! Hark! a shriek rises in the air! The ground current has taken his feet from under him. "Help, help!" "Where is he?" cry the boys. "I see him," exclaims one, and is away, struggling through the waves to save his companion. Another shriek! The second boy is in the power of the current! A third rushes into the sea! Another shriek and he is helpless in that cruel tide. A fourth is in the water! a minute more and he is away. A fifth is in the eddy of the rushing water. The sixth follows—only one left! The teacher comes at last. The seventh cries to him, "They are all gone in to save each other, come

and help," and he is gone to save life—to find death. The teacher stands paralysed and motionless. The last shriek strikes his soul, he starts into action. He is in the water. But fear is in that coward face and binds the trembling limbs. The last boy is sinking! He looks—and leaves him.

O weary pen to tell a tale so sad! O blessed pen to write the story of a love so pure, so beautiful, so heavenly!

That night the moon looked down and saw seven white faces looking up to God. A group of distracted men and women knelt and wept in the yielding sand. The old master was there, dumb beneath the awful shadow of helpless grief. The wrinkles thickened on his forehead, his hair whitened from that very hour.

A few months passed. He was dying. They gathered round his bed. He looked at those about him and said—"My stick, my stick, get me my stick. I'm going out to find the boys." In another moment he was leaning on the Strongest Staff, and went out to find his boys beyond the roaring of the waves of death. He has found them, and sits with them still around the feet of Him "who loved us and gave Himself for us." Beautiful love on earth, meets blessed reward in heaven. Boys and girls! be brave enough to live for each other. Aye, and be bold enough to die for one another if need be; for in living or dying thus, there is great gain.

Notes of the Month.

THE Annual Reports of the Union and Home Mission are by this time in circulation. In addition to its usual contents the Union Report presents an important statement as to the condition of the Ministers' Provident Fund prepared by a competent London Actuary. From this statement it appears that while the Fund is in a condition to meet all claims that could be properly made upon it this is due to the fact that at present there are only 27 members on the roll. Had there been 36, as at the formation of the Fund, instead of a small surplus there would have been a deficiency of nearly £1000. Each additional member, therefore, means an additional liability to the Fund of about £100. It is of course desirable that there should be additional members, but it is equally desirable that the liability of the Fund should not be increased beyond its value. In order to maintain its solvency therefore it would be necessary to increase its value by £100 for any additional member received. The only alternative is to adopt the proposal submitted by the convener, Mr. Rose, at the public session, viz,, to raise the Fund to £5000, the amount originally contemplated by its promoters. This means that a sum of £1200 be raised during the year, and the Convener with characteristic generosity offered one-twelfth of the sum. The proposal, we are glad to say, is not likely to be overlooked. A motion will be submitted to the General Com-

mittee next month by Rev. J. Urquhart recommending the Provident Fund Committee to take action in the matter. Should the recommendation be entertained, as in all likelihood it will, the churches may expect to hear more of this matter ere long.

In the Educational Report attention is called to the question of Theological Bursaries. That this matter should be considered in committee at all is to our mind an indication of progress. When the subject was mooted a few years ago it received no attention. The committee properly feel that the subject is one of great importance to the denomination, and hope it may be fully and carefully considered. It would undoubtedly be an advantage to have the money at present given to the students in grants put in the form of bursaries and competed for, and the arrangement would give an opportunity to any friend of education who wished to found a bursary for the benefit of the future ministry among us. The subject, however, is not yet in a condition to be practically dealt with, though we hope it will not be lost sight of.

From the Home Mission Report readers will notice that the portfolio of the Secretary has changed hands. We shall no longer be favoured with the annual statements of Rev. R. Macnair, which we have often thought were very much what such reports should be, brief, comprehensive, and presented with some literary grace. He has left a good example to his successor and contemporaries.

The state of things which the Report presents, however, is not the most encouraging. The number of Agents has fallen from 26 to 22, and one station, Largo, has been dropped. Against this loss of agency, however, must be placed the employment of Rev. R. Steel as travelling Evangelist. As to the funds the Report states that "as for several years past the expenditure has much exceeded the income, though the balance of the legacy fund still enables the Treasurer to meet all charges without involving the society in debt." One might well wish a long life to the legacy fund; yet we confess to a feeling of sympathy with one of the speakers at the public meeting who expressed a desire for its speedy dissolution. We have sufficient faith in the society and the good work it does, to believe that were it depending entirely upon the annual gifts of its supporters, it would be adequately sustained. Those friends who may be reserving their benefactions in the form of a legacy might be induced to exercise a larger liberality during their life; while occasional legacies would still come to the Treasurer's relief for immediate use. In any case we do not think the Committee need regret the gradual dissolution of the fund.

The subject of general social interest during the past month is "*The bitter cry of outcast London*," a pamphlet issued by the Congregational Union of London and describing the state of things among the poor and abandoned classes of London society. The cry has found many echoes throughout the land, and called forth numerous suggestions

of improvement and reform. It has also awakened a feeling of something like dismay that such a state of things should exist in the very heart of London. The evil is complicated and requires wise and patient treatment. The great land-lords who draw high rents from these miserable rookeries, the factors who farm them, the gin palaces that thrive on the industries and vices of the people, the poor and degraded people themselves, all have a measure of blame attached to them, and any efficient remedy must deal with those various sources of the disease. Parliament can do something by creating a municipal authority to deal with the question of property, and by passing a bill to limit the number of licenses, social reformers and benevolent societies can do something to make the labour of the industrious among them less like slavery; but after all, the church must do the greater work of taking the gospel to the poor to whom Christ sent it. The gospel of Christ is the pioneer of all reform; wherever it goes blessings political, social, and spiritual follow in its train. The London Congregational Union has set the example in this respect, and we trust it will be widely followed.

THE event of greatest interest in the literary world at present is the elevation of the Poet-laureate to the peerage under the title of Baron Aldworth and Freshwater. No one who has read "The Idyls of the King," or pondered over the pages of "In Memoriam," will grudge their author this distinction. He may not be a national poet in the sense in which Burns is; he has written from a higher social level and sings to a more cultured audience. All the same, however, his song is pure and high and steeped in Christian sentiment; and all the more appropriately he takes his place among the Peers. Some, however, will feel that the poet has gained no honour by accepting this distinction, and this feeling has found expression on both sides of the Atlantic. Our American cousins, who acknowledge no peerage but that of the dollar, are mildly sarcastic over the event. The best expression of the feeling which we have seen is in the form of a paraphrase of one of Tennyson's own songs, directed against the pride of birth and titles, of which the following is a specimen :—

"I know you Baron Vere de Vere;
You pine among your halls and bays;
The jaded light of your vain eyes
Is wearied with the flood of praise.
In glowing fame, with boundless wealth,
But sickening with a vague disease,
You are so dead to simple things,
You needs must play such pranks as these.

"Alfred, Alfred Vere de Vere,
If time be heavy on your hands,
Are there no toilers in your streets,
Nor any poor in all these lands?
Oh teach the weak to strive and hope,
Or teach the great to help the low,
Pray heaven for a noble heart,
And let the foolish title go!"

Correspondence.

THE COMMUNION WINE.

SIR,—In your last issue the subject of "Communion Wine" has been introduced, and I hope your pages will be kept open for the discussion of it for some time. I say this not because I deem it a very edifying subject; but because it is a good deal talked of in some of our churches, and it seems fitting, therefore, that it should find expression in the MAGAZINE.

The discussion of the question as to what material should be used in the ordinance of the Lord's Supper seems peculiarly appropriate to Baptists. As a denomination, we have taken our stand, among other things, in favour of observing the ordinance of baptism as it was instituted by our Lord, and it would only be natural if we were to perform a similar service on behalf of a right observance of the other ordinance.

It is very doubtful, however, if such a service can be claimed by us. Were the truth told it is to be feared that it would be found that one of the defects chargeable against us is neglect of this service. I own to this charge. I find that while I have prepared and preached many special sermons and lectures on baptism, it is but seldom that I have preached on the Lord's Supper; and what is more, I have never heard a sermon preached on the subject.

That crude notions should prevail on the subject is not strange. The remedy lies in diligent study and teaching. Here, as elsewhere, while uninformed zeal may do much for a doubtful cause, intelligence ultimately will decide the issue. The existence of the controversy amongst us regarding one of the elements used in the ordinance, renders it imperative on both preachers and people to study the question thoroughly and sincerely with the view of reaching satisfactory conclusions regarding it. As an aid to this, I desire to call attention to

The symbolical nature of the ordinance.

The fact that the ordinance of the supper is symbolical will not be doubted in our churches. It is too well attested in the scriptures—which are our standard of faith—to be called in question by any of us. "This is my body." "This is my blood of the new covenant which is shed for many for the remission of sins." "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." Unless on the supposition of transubstantiation, the bread and the substance in the cup can only be designated as the body and blood of Christ in the sense of symbols. They help us in thinking aright and in forming just conceptions of the body and blood of Christ. Now, the question is how do they help us? what is it that renders them capable of being symbols? The answer is that as they have a well-known use in connection with our daily life, they are capable of shadowing forth something higher in connection with our spiritual life. Bread being universally understood as the staff of our bodily life, is capable of being made to speak to us of that which is necessary to sustain our spiritual life. It is the well-known experience which we have of bread that is the basis of our conception of it as a symbol. Were it a substance about which we knew nothing, it could not be regarded by us as a symbol. One, indeed, might call it a symbol; but this could not make us regard it as such. We could only reply—not knowing any use to which it has ever been put—we know nothing it can symbolise. A thing which serves no ordinary purpose in the economy of life cannot in the nature of things be a symbol.

The same holds in respect to the substance in the cup at the Lord's table. If it has no known use outside "the cup," it cannot be a symbol. Being only used in "the cup" it has no lesson for us. A thing made specially for "the cup" is necessarily silent as to previous use—which is the basis of the symbolical character. Not being able to speak to us of a lower purpose which it has served, it cannot suggest to us a higher. Rightly named such a thing is a fetish, not a symbol.

To put, therefore, a specially manufactured article into "the cup" and call that a symbol, is to be guilty of manifest absurdity; and for our churches to sanction such a proceeding is to be as truly guilty of changing the ordinance as anything which we are in the habit of charging on our pædo-Baptist friends when they sprinkle in place of immerse, or when they bring a babe in place of a believer to the ordinance of baptism.

It thus appears that the fact that a mixture is specially prepared for "the cup," though urged in the advertisements as in its favour, is its utter absolute condemnation. "This is no ordinary wine. It is specially prepared for the Communion," says the vendor. "Indeed," is the reply of those who consider what they are saying, "in that case it is inelegible for our purpose. What we use is no fetish, but a symbol which speaks to us of our Lord." It is the fact that the wine we use in the ordinance has a well known use in respect to the body, that makes it capable of being regarded by us as a symbol. Standing on a higher level than water, it cheers, it gladdens, it is medicinal. Having this effect on our bodies, it can be regarded as a symbol to us of the blood of Christ, which is designed to have an analogous effect on our spiritual being.

I will only at present add that as the ordinance was instituted at the close of the passover feast, it is natural for us to understand that both the "bread" and the "cup" made use of by our Lord were taken from what was on the table before Him. The "elements" originally selected, therefore, were what we may call "Passover* bread and wine." Now we know that the Passover "bread" was certainly unleavened, *i.e.*, prepared without yeast; and I think that the evidence is conclusive that the "wine" was the ordinary wine of the country.

To keep by the practice set before us in the first supper we would require to use unleavened bread and the wine ordinarily in use in society around us.

A change from wine to some article of common use as milk, tea, water, &c., we could understand; but a change to an article specially prepared for the ordinance implies a total obliviousness as to the symbolic character of the ordinance. The excuse urged for such a change—the drunkenness that prevails, has nothing really to do with the question. As an ordinance of Christ it has divine authority, and to that authority all true followers of Christ should feel constrained to bow.—I am, &c.,

O. F.

* The bread was unleavened in order that it should be free from leaven, or what is corrupting and of the nature of rottenness. The wine was fermented for the same reason. In passing through the fermenting process the substance in it liable to corruption becomes exhausted.

PRAYER is the outlet of the saint's sorrows, and the inlet of their support.

HUMAN LOVE, when deep and true, is never ashamed of the lowliness of its object. A truly noble nature recognises a friend the more he needs help. Though we are mean, and low, and despised, yet Christ is not ashamed of us, because he loves us.—*Rev. Newman Hall.*

Reviews.

"The Light of Life—Addresses to Young Men." By D. M. West. *Jno. Menzies & Co.*

THE author of these addresses must be well known in Glasgow, especially in circles interested in the welfare of young men. For the last 25 years Mr. West has been connected with the Young Men's Christian Association in that city, and has acted as President over the George Square Branch. In that capacity he has had occasion to deliver addresses at the Sabbath morning meetings, and at other times. The present volume is a selection from these addresses. It consists of 1st., a series of the brief discourses on a variety of Scripture topics specially applicable to young men. 2nd., 7 addresses on "The Christian Life," specially suitable to young Christians; and 3rd., 3 "Studies in Scripture," intended to stimulate the young to search the scriptures for themselves.

Some of the titles under the first part, as "Jesus Christ, the living gospel," "The Young Man's Friend," indicate the drift of the discourses. The subjects are treated in such a way as cannot fail to be attractive to the thoughtful and enquiring—indicating wide reading, a thoughtful appreciation of the difficulties besetting a young man's path, and a calm, strong faith in the Saviour as the best Friend of youth. The following passage quoted from "The great biography" will illustrate the scope and freedom of the author's treatment of his subject. After showing how the life of Christ in its moral perfection differs from that of all other men, and having shown wherein this moral perfection consists, he continues:—

"The lives of the moral heroes of the past, and the sources of their strength can only be properly comprehended by a recognition of the power of Jesus. The authors of the Christian Hymns, sacred odes, and lofty epics which have delighted, comforted, and instructed the thoughtful of every age, have traced their inspiration to Him whose advent on earth was ushered in with celestial song. Similarly while the speculations of philosophers on mind and morals have been more or less impregnated with His truth, it seems as if the philosophy which is yet destined to reign supreme in the world of mind will derive its fundamental principles from Him who 'knew what was in man.' Science too, which is rapidly discovering the secrets of the universe, shall yet cast its crowns of triumph at the feet of the Redeemer and ascribe all wisdom to Him. The life of Christ is, then, a study of surpassing interest and importance; it grows in attractiveness as the mind expands and the affections are purified; it guides the judgment and refines the taste; it enables us to take a right estimate of life in all its aspects, literature in all its departments, science in all its phases, philosophy in all its branches, and the world in all its relations—temporal and eternal."

The addresses on "The Christian Life" contain many striking thoughts of a practical kind, gathered from many sources, especially from the Bible, fused in the fervours of an earnest, devoted heart, and given out as "things that he has made touching the king." It

is refreshing to find the practical aspects of Christian life treated with such robust common sense. We are entirely in sympathy with such a protest as this :—

"We have been annoyed beyond measure at the counsels given to young men by well-meaning Christians who appear to think that secular studies are sinful, and that the only work for young men in their leisure hours is to sing sacred solos, distribute tracts, or repeat their testimonies. It would have been greater wisdom, we think, if they had been directed to study, to speak correctly, write accurately, and furnish their minds with substantial knowledge."

Or this, which applies specially to apprentices :—

"We believe that the diligent exercise of your faculties in mastering your trade and acquiring a knowledge of its principles is doing honour to the great Taskmaster whom you profess to serve, and in daily duty you have the opportunity of embodying in your life integrity and uprightness, and by these your employer will judge of your Christian profession. We believe that the glory of God is as much advanced in the faithful discharge of the commonplace duties of life as it is in preaching the gospel. . . . If you cannot glorify God where you are, you would not glorify Him if your position were every-thing which you desire. Arise to the true dignity of your calling, and realise in all its significence the great honour which He has conferred on you by giving you the opportunity of glorifying Him where you now are, however humble your position is!"

Such teaching cannot but be helpful to those who listen to it; and it would be well if it were heard more frequently from our pulpits. It is in perfect harmony with the apostolic rule, "Let every man wherein he is called, therein abide with God."

The "Studies in Scripture" are pursued with the same practical aim. "However valuable the knowledge which we acquire by the study of the lives recorded in scripture, and however much our emotion may be moved, unless they lead to practical action, the most valuable result is entirely lost." Young men are reminded that "character is of more importance than money," and are urged to the study of the scriptures because, among other reasons, "its stories are as fresh as the dew of the morning, its biographies never lose their instructive power, its promises like their author are unchanging, and the hopes which it inspires

'Allure to brighter worlds and point the way.'"

We have probably said enough to show the character of "The Light of Life," and gladly recommend it to the members of Christian Associations and Bible Classes throughout our churches.

"Sunday Parables." By Rev. W. J. Mathams. *Jas. Nisbet & Co. London.*

A Sabbath School teacher once asked her senior scholars the meaning of a parable, and among other answers received the following from a thoughtful girl, "a parable is an earthly tale with a heavenly meaning." Mr. Mathams has been true to this definition in his "Sunday Parables." The book consists of a series of brief stories or descriptive sketches suitable for reading and talking over on a Sunday evening when the children are gathered round the table. The stories cannot fail to interest the young and start questions

which parents may use to still further impress on their children the truth they are intended to illustrate. Sometimes the author expands his parable, as in "Rough Shells," and "The Worth of a Word;" at other times it is left to speak for itself, as in "Death in a Cot," which is perhaps the most vivid of the series. Presumption is rebuked in "The Rook's Nest," humility encouraged in the "Corner Flower," and patience in "The Tangled Skein." If the touching story entitled "Under the Polar Star" is not told in the interest of missions it may easily be used by parents for that purpose; while sympathy with the suffering and the poor is sure to be quickened by the perusal of "Angel Music." In "The Death Angel," the author shows how a text of scripture, "I am the resurrection and the life," may become vivid to the eyes and hearts of young and old. Two brief poems included in the contents illustrate his talent in that direction. The following extract is from "the worth of a word"—

"O mothers! God has made you what you are. He has given into your care precious souls to be trained for Him. Everything you can do or say will have an influence on the opening life of your child. Let your prayerful love be heard even in your cradle-song, for you know not how early you may help your little one. As it grows let your heart become warmer towards it; shew it boundless sympathy, speak of the future hopefully and bid it bravely face it. A mother's hand, and heart, and voice may lay the sacred foundations of eternal honour."

We cannot close without noticing the exquisite picture of the missionary and child which forms the frontispiece; it is worth a dozen ordinary illustrations. As author, Mr. Mathams will reach a much wider circle than that which at Falkirk enjoys his ministrations as pastor; we hope that in both spheres his labours will be increasingly appreciated. In conclusion, we are glad to be able to say that the pages of this MAGAZINE will be brightened and made more acceptable to the young by frequent contributions from his pen.

"THE CHRISTIAN LEADER." Christmas and New Year Number. *Aird & Coghill, Glasgow.*

WE have looked with much interest and pleasure through the pages of this welcome Christmas visitor. It contains choice contributions from the pen of many of the regular contributors to the pages of the "Leader." Among the poetical contents is a spirited contribution from the author of the "Upland Tarn," one of Miss Muir's rhythmic songs, also one from "Hermione," and two songs of the season from Mr. Thorpe and Mr. Fullarton. The prose contributions are various and for the most part excellent. If a hard-worked editor can possibly be happy the editor of the "Christian Leader" ought to be, surrounded by such a staff. The press-work of this special number, however, bears marks of haste, and is not equal to the usually careful work of this firm. It would be an improvement also if the interleaved advertisements were relegated to the region of the cover. But these are small blemishes in an otherwise excellent specimen of a weekly paper which we take this early opportunity of heartily commending to the notice of our readers.

Intelligence.

AIRDRIE.—*Baptist Church Annual Soiree.*—The Baptist Church on Monday evening, December 3, was crowded to the door on the occasion of their anniversary soiree. The Rev. William Fulton, the esteemed pastor, occupied the chair, and beside him were—Rev. Mr. Blackstock, Glasgow; Rev. Mr. Miller, Coatbridge; Rev. Mr. Munro, Glasgow; Rev. W. Fulton, M.A., F.C., Whifflet; and Rev. Oliver Dryer, Airdrie. After a service of tea, the chairman said he was happy to meet with them again on the occasion of their annual soiree, and he was greatly pleased to see so many friends present from outside their own congregation, No special work in connection with the church had been undertaken during the year; but he was pleased to be able to say the usual services of the church were well attended, and their membership was at present higher than it had been at any time since he came amongst them. He trusted that in future under the favour of their Heavenly Father they would continue to increase and be a blessing to this town and neighbourhood. Rev. Mr. Munro then delivered an earnest address on "Church Work," at some length, illustrating his remarks by anecdotes in his own experience. Rev. Mr. Blackstock, speaking of the element of success in church work, said he could assure them that, with the Divine blessing, and their own hearty co-operation, their increased numbers and increased prosperity were due to their faithful minister, and his zeal to advance the well-being of the church. Such gatherings as these shewed their appreciation of God's goodness towards them, for they, as a congregation, had been marvellously dealt with. Rev. W. Millar congratulated without flattering them on their strong position as a congregation, and thought they and their pastor had the sympathy of the outside public as well as his own. He went on to give an address on the subject of "Habits." Rev. W. Fulton, Whifflet, was likewise glad to be with them at their soiree, and because of their minister's sake he was gratified to know that they were in such a satisfactory condition, more especially as he should consider that in their denomination it would be more difficult to add to their number than in other denominations. Rev. O. Dryer, in the course of his remarks, hoped they would continue to go on as they appeared to have been doing in the good work in which they are engaged. The speeches were interspersed with musical selections by a choir, under the leadership of Mr. Lindsay, accompanied on the harmonium by Miss Martyn. The customary votes of thanks to all who contributed to the success of the gathering having been warmly recorded, a pleasant meeting was closed with the benediction.

BROUGHTY FERRY. — *Recognition Services.*—On Sabbath and Monday, 16th and 17th December, services were held in connection with the settlement of Rev. Arthur W. Oakley, of Rawdon College, who recently accepted a cordial and unanimous call to the pastorate. The Rev. Wm. Tulloch, Dundee, conducted the Sabbath morning services and gave the charge to the Pastor; and Rev. William M'Intosh, Anstruther, preached in the afternoon, and gave the charge to the church. The pastor preached in the evening. The services were all very well attended, especially in the evening, when the chapel was quite full. On Monday evening a soiree was held in the Good Templar Hall, at which Mr. John H. Gibson, who has been Secretary of the church since its formation in 1876, presided. On the platform were Rev. Messrs. Oakley, Broughty Ferry; A. Grant, Glasgow; Sidey, Cupar; Campbell, Arbroath; M'Intosh, Anstruther; also Rev. Messrs. Leaske, Established Church; Lyon and Troup, Free Church; Graham and Lawrence, U.P. Church; Heath, Congregational Church; Dr. Mackness, Episcopal Church; all of Broughty Ferry; also Mr. Robert Anderson, Dundee; and Messrs. Daniel Stewart and Alex. Lamond, Broughty Ferry, a letter of apology was read from Rev. J. Geo. Rooke, Principal of Rawdon College. The hall was well filled, there being about 300 present. After prayer had been offered by Rev. Mr. Lyon, an excellent tea was served, after which the chairman gave a short account of the origin, progress, and present position of the church. Addresses were also delivered by the Rev.

Messrs. Oakley, Grant, Troup, Sidey, Campbell, M'Intosh, Heath, and Mr. R. Anderson. A very enjoyable evening was spent, and the proceedings were enlivened by the excellent services of a choir, led by Mr. James H. Cummings, Miss Maggie Gibson, as usual, presiding at the harmonium. Towards the close, the usual votes of thanks were given, and this large and happy meeting was dismissed by Mr. Daniel Stewart, who pronounced the benediction.

CAMBUSLANG.—Special sermons were preached on Sunday, the 9th inst., in connection with the settlement of Rev. J. Johnston, of London, as pastor of the church. Rev. J. Urquhart, of Glasgow, preached to a large audience in the evening. On the following Tuesday a recognition service was held, when Mr. Charles A. Rose, who has been a warm and liberal supporter of the new church, presided. On the platform were Revs. R. Blair (Established), H. G. Shepherd (Free), W. Baird (U.P.), T. Brisbane (Congregationalist), W. Millar, of Coatbridge; G. Whittet, of Wishaw; J. Johnston, of Cambuslang; Messrs. J. Milne, of Cambuslang; J. C. Graham, W. Tulloch, jun., of Glasgow; T. M'Laren, of Govan. Most of the gentlemen mentioned addressed the meeting, congratulating the church on the harmonious settlement of Mr. Johnston, and of the signs of prosperity among them. Mr. Milne, secretary, stated in his report of the additions during the year as 25—present membership, 60.

CUPAR-FIFE.—On Wednesday, Dec. 5, a social meeting of the church and congregation was held in the hall of the chapel. After tea, the pastor, Rev. W. W. Sidey took the chair. In his address he spoke of the church's history during the past three and a half years, remarking gratefully on its unbroken harmony and increasing activity. He was followed by the Rev. Dr. Landels, who spoke feelingly of the memories of his ministry in Cupar awakened by such a meeting, and thereafter, in a powerful address he described the needs and advocated the claims of the Baptist Missionary Society. Messrs. Smith, Robertson, Beveridge, and Ramsay also spoke. It was a very enjoyable meeting, and at the close increased aid was given and promised to the Missionary Society. On the following Saturday a sale of work in aid of the mission funds of the church took place. The labours of the ladies were crowned with success, the sum of £22 14*s.* 11*d.* being realised.

DUMBARTON.—Mr. Jno. M'Lean, Stirling, has accepted the invitation of the church here, and will enter upon his duties early next month.

ELGIN.—Mr. R. E. Glendinning, of the Pastor's College, has accepted the pastorate of this church, and intends entering on his work the first Sabbath of the year.

EDINBURGH.—MARSHALL STREET.—A farewell service was held in the church on Sunday evening, December 9, to take leave of Mr. John W. Hartley, who has been appointed by the committee of the Baptist Missionary Society to the mission on the Congo. There was a large attendance. Addresses were delivered by the Rev. A. Wylie, M.A., pastor of the church; Rev. Dr. Lowe, Principal of the Medical Mission; and by Mr. Nimmo, who expressed, on behalf of the congregation, of which, for many years, Mr. Hartley has been a member, the warm affection in which he is universally held. Mr. Nisbet, formerly a missionary in Jamaica, offered the dedication prayer. Mr. Hartley, in an interesting address, spoke of the certainty of success of missions, and of his faith in the power of the Gospel to effect it. The large and enthusiastic meeting was a striking testimony to the high regard entertained for Mr. Hartley, both by the church and an extensive circle of friends in the city, who anticipate for him a carreer of great usefulness in the important field to which he has been appointed. All who know him are agreed as to the wisdom of the committee's choice. This affecting and solemn service was highly fitted to awaken and deepen an interest in missions, and is sure to be attended with good results.

FALKIRK.—The church here has had a number of additions since Mr. Mathams' settlement. On Sabbath December 2, ten were received into fellowship who had been baptised the previous evening. There being no conveniences for baptism here, the candidates accompanied by a few friends went to Stirling on Saturday afternoon, where arrangements had been made for their reception. A brief service was held in the chapel, in which Rev. Geo. Yuille took part. At the close Rev. W. J. Mathams administered the ordinance to ten persons. Tea was afterwards provided in the hall for the refreshment of the visitors who returned by an early train.

GLASGOW—JOHN KNOX STREET.—The annual soiree of the Cotton Mission School was held in the Globe Hall, Tobago Street, on Tuesday evening, December 20, Rev. P. J. Rollo in the chair, when upwards of 100 children, and nearly as many adults sat down to tea. A very favourable report was given by the superintendent, Mr. Warrington, respecting the work. Addresses were delivered by several friends, a selection of anthems nicely rendered by an adult choir, and several instrumental pieces by a small string-band; but perhaps the most interesting portion of the entertainment was that furnished by the scholars themselves in their very appropriate and capitally rendered songs and recitations. A number of reward books were distributed for repetition of the golden texts as well as for regular attendance and good behaviour. Mr. William Murray who has lately, through pressure of other duties, been compelled to resign the superintendence of the home-school, has been presented by the teachers with a large photographic group of the teachers handsomely framed. This is an appropriate acknowledgment of very faithful and valuable service rendered in a most unobtrusive spirit.

PAISLEY — STORIE STREET.—*Annual Soiree.*—The Annual Soiree was held on the evening of Tuesday 18th ult., the pastor, Dr. Flett, presiding. There was a large attendance, and on the platform were Revs. A. Wylie, M.A., Jervis Coats, M.A., D. P. M'Pherson, B.D., W. Walsh, D. Young. The chairman in the course of his address stated that their experience during the year had been varied. They have had losses and they have had gains. Referring to the decease of the late Mr. Thomas Coats, he remarked that for many years his name had stood at the head of their roll of members, and all present knew how he had headed all that was true and noble and generous amongst them. His departure had created a blank that was deeply felt. Unless they had trusted in God who made him what he was they would have been discouraged. But esteeming the long time he had been with them, and the manifold services he had rendered, rather as tokens of what was still in store for them, than as temporary and finished gifts, they had been enabled to look forward in faith; and already their faith was more than justified. For though he was no longer with them—and in a meeting like this they missed his presence deeply—it was the first time he had been absent from their annual soiree since he (the speaker) became pastor—in the loving-kindness that was following them they were not being allowed to regard his place as vacant. In accordance with his promise, instead of the father, God was graciously taking the children. In a way that was very real He was enabling them to say "He is our God, and we will praise Him; He is our father's God and we will exalt His name." He seemed to be setting before them an open door, and telling them that no man could shut it; and he hoped that they would have grace to continue putting their trust in Him, and in setting themselves, with purpose of heart, to do the work which He was giving them to do in their day and generation, both in their own church and the denomination. Very able and interesting addresses were given by Mr. Walsh, on the work he was doing in Pitlochry; Mr. Coats, on some signs of the times; Mr. M'Pherson, "American Baptists, the causes of their great success;" Mr. Wylie, on the power of kindness. In the course of the evening the choir sung a number of anthems, which were highly appreciated.

NOTICES TO CORRESPONDENTS.

A. F. D., Letter received. R. W. H., Yours received with thanks.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of January, 1884.

CHURCH NOTICES.

Church.	Minister.	Hours of Service.	
		Sabbath.	Week-day
Broughty Ferry—St. Vincent St.,	Arthur W. Oakley.....	11.15 and 6.30	Wed. 7.30
Coatbridge—Bank Street, ...	Wm. Millar,.....	11.30 and 6.30	Wed. 8
Dumfries—Tabernacle, Newall Ter,	William Muir	11 and 6	Tues. 8
Dundee—Long Wynd, Nethergate,..	Wm. Tulloch.....	11 and 6.30	Thurs. 8
Edinburgh—Dublin Street,.....	William Landels, D.D.,..	11 and 6.30	Thurs. 8
,, Duncan Street, Newington	John M'Lellan.....	11 and 6.30	Wed. 8
,, Marshall Street,.....	Alex Wylie, M.A., ...	11 and 2.15	Wed. 8
,, Rose Street, ...	Owen D. Campbell, M.A.,..	11 and 6.30	Wed. 8
Falkirk—Masonic Hall.....	Walter J. Mathams	11 and 2	Thur. 7.30
Glasgow—Adelaide Pl., Bath St.,	D. P. M'Pherson, B.D.	11 and 2	Wed. 8
,, N. Frederick Street,....	John Urquhart	11 and 2	Wed. 8
,, John Knox Street,.....	P. J. Rollo,.....	11 and 2	Wed. 8.15
,, Copeland Road, Govan	Jervis Coats, M.A.,.....	11 and 6.30	Wed. 8
,, Cambridge Street, ...	Robert Howie (*pro. tem.*) ..	11 and 7	Wed. 8
,, Sister Street, Calton....	John M. Munro.....	11 and 2	Wed. 8
,, Queen's Park, P. Edward St. Vict. Rd.,	John Murray,.....	11 and 6.30	Wed. 8
,, South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. Elliott, ...	11 and 2	Wed. 8
Greenock—Orangefield,.....	Robert Macnair, M.A.,...	11 and 2.15	Wed. 8
Hawick—Baptist Chapel,.....	Wm. Seaman,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. Wilson.....	11 and 2	Wed. 8
Irvine—Bank Street.....	R. Thomson	12 and 6.30	Wed. 8
Kirkcaldy—Whyte's Causeway,....	Alex. Bisset	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	Oliver Flett, D.D	11 and 2	Wed. 8.15
Stirling—Murray Place,.....	George Yuille,.....	11 and 2	Wed. 8

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SCOTTISH
BAPTIST MAGAZINE.

Natural Law in the Spiritual World.

THE question how far the Christian religion lies within the sphere of law and may be made scientific, has again been raised, and the subject has received a notable contribution in a book, bearing the above title, from the pen of Mr. H. Drummond, Professor of Science in the Free Church College, Glasgow. The question may be new to many of our readers, and may possibly be regarded as a matter of merely speculative interest which we can afford to leave to "the wise and prudent" to dispose of; but the subject is important notwithstanding, and the interest in it is rapidly extending over a wider area. This is shewn by the fact that this book is already in its 6th edition though issued only a few months ago. Its author is at once a preacher of the old gospel and a teacher of the new sciences. On week days he lectures to a class of students on the natural sciences, and on Sundays to an audience consisting for the most part of working men, on subjects of a moral and religious character. In prosecuting these two branches of work, he tells us how at the outset they occupied two distinct departments in his mind, but in course of time the partition-wall showed signs of giving way; the two fountains of knowledge also slowly began to overflow, and finally their waters met and mingled. The great change was in the department that held the religion. Not that the well there was dried, still less that the fermenting waters were washed away by the flood of science. The actual contents remained the same, but the forms of former doctrine were dissolved, and as they precipitated themselves once more in new forms he observed that the system was changed. New channels for outward expression also opened to him, and some of the old ones closed up. The subject matter of religion had taken on the method of expression of science, and the preacher found himself enunciating spiritual truth in the exact terms of Biology and Physics. This was at first a matter of surprise to himself, and when he came to consider it seriously he perceived that it meant essentially the introduction of natural law into the spiritual world. But what, it may be asked, is meant by natural law? To answer this

question we must bear in mind that natural science recognises two things in the world, and only two—matter and force. The substance of a plant, for instance, is matter, but its form and growth are the expression of its vital force. Now, natural law has to do with the forces of nature that are found in play in such rich variety throughout the universe. And all that it does or can do is to tell us how any particular force operates. The mode of its operation is its law ; and as no force of nature ever varies in the least degree in the manner in which it acts, the mode of its action once ascertained is as certain as the existence of the force itself. It is this which gives such certainty to scientific knowledge and such solidity to its results. Those who trust nature at any given point are never put to confusion. Ought we not then to expect that similar order prevails yielding similar results in the spiritual world as in the natural? The question is asked by Mr. Drummond in the interests of religion itself. Throughout the realm of nature order prevails, because the complex forces of nature are under the government of inviolable law. From the presence of the Creator, and as the exponents of His will, these laws, like invisible lines, radiate in all directions towards the vast circumference, reducing all things to order and harmony. In the natural world these lines, so to speak, become visible, they can be traced wherever matter is to be found, wherever forces operate in sun, moon, or stars. Gravitation, for instance, governs the motion of a planet as certainly as it controls the movements of the ball with which an infant plays. But the realm of material nature lies towards the circumference ; the region of the spiritual lies nearer the centre. Are we to suppose that those lines which we can trace in the outer region are not continuous within? Do they break off at the inner margin of the natural world, giving us no index as to what kind of order prevails in the spiritual world, or whether there be any order at all? We may be sure that law prevails there as well as here, but what kind of law? Is spiritual law different in kind from natural law ; or does it resemble it as the reflection in a mirror resembles its object ; or is it the same law carried up into a higher sphere? Mr. Drummond answers by saying that so far as law has been traced in the spiritual world they are the same laws as those which prevail in nature. This is the somewhat startling statement which he attempts to justify in his "Introduction," and which he proceeds to illustrate in the discourses that follow. We do not think he succeeds in his attempt, but it may be interesting to give a glimpse of his thoughtful argument.

It is usual to speak of "The kingdom of nature." Naturalists distinguish between two kingdoms in nature—the in-

organic kingdom of dead matter, and the organic kingdom of living forms. Each is ruled by its own laws. Gravitation, for instance, is the supreme law in the lower kingdom; and wherever matter exists, whether in a drop of water, or in some distant star, that law prevails. But in the higher kingdom it is overcome by a higher law, the law of life, that enables a tree for example to build up its form and throw its branches into the air against the law of gravitation. That law is not abolished, but it is superseded and becomes subordinate to the law of life which prevails in the organic world. This law embraces all kinds of life in all its forms, from the lowest plant-life to the highest form of creature-life in man. So far as man is a creature he is subject to the law of all creature-life. But he is more than other creatures, inasmuch as he is a spiritual being. Here then there comes into view another kingdom "which is not of this world," and of which the Naturalist as such knows nothing. It is the kingdom of the spiritual life revealed to the spirit, and into which we are introduced by the Spirit of God. The question is whether the life that prevails in this highest kingdom is governed by the same law as that which rules in the kingdom of natural life just beneath it? Mr. Drummond maintains that it is. So far as our knowledge goes spiritual life in its origin, growth, and development is obedient to the same law as natural life. The *law* is the same though it has to do with forces that operate on matter at the one extreme, and spirit at the other. This point is illustrated in the first discourse entitled "Biogenesis," which is the scientific term for Regeneration. Let us see how the old truth "Ye must be born again" appears under this new light. The latest investigations into the origin of life prove that wherever life exists it must have been communicated. The old doctrine of spontaneous generation—that matter under certain conditions will generate life—is now exploded. The latest word of science on the subject is that life can only come from life. The two kingdoms of nature, as we have seen, are distinguished by the presence or absence of life. The kingdom of matter, the inorganic world, is without life, while the kingdom just above it, the organic, is possessed of life in manifold forms. Between these two kingdoms there is a gulf fixed which science cannot bridge. The difference between the simplest wild-flower and the clod in which it grows is a vital difference—the one has life while the other has not. No one can tell how or where that life begins. Even in its most rudimentary forms life is a mystery to science. We see, however, how the plant-life reaches down to the world just beneath it and appropriates its material, working it into its own substance, translating it thereby into a higher kingdom.

The clod cannot of itself become the plant or flower; no single atom of its substance can assume the properties of life; the gulf cannot be crossed from beneath. But when touched by a vital force from above the transition is at once made, and the dead atoms are translated into living forms. But how does all this apply to the subject in hand? Thus:—The highest form of creature-life on earth is man; he is the crown of God's creation. But after all his life is merely "natural life"—that which is born of the flesh is flesh. Above him, however, is another kingdom, as we have seen, the kingdom of the spiritual with a life peculiarly its own. And here also is a gulf fixed which cannot be crossed from beneath. The natural man cannot become spiritual by any process of self-development; morality is not religion. He needs to be reached and quickened from above in order to see the kingdom of God. That is the teaching of scripture; but it is not less clearly the teaching of natural law according to its latest developments. The new birth by which the natural man becomes spiritual is according to the same law by which a dead atom is translated into the substance of a plant or living creature.

Such, in brief, is one of the striking illustrations of Mr. Drummond's main position. It is a fresh and vivid presentation of truth; but it labours under serious difficulties. What, for instance, becomes of personal responsibility if we are shut off as completely from the spiritual world as formless matter from the region of life above it? Are we responsible for remaining outside the kingdom of God if we cannot possibly enter it? On the contrary, the calls to repentance and faith addressed to us in scripture shew that the kingdom is within our reach, and that we alone are responsible if we remain without. With reference to his main position, which we have endeavoured to indicate, it appears to us to be greatly modified by the frank admission of the following passage:—

"The sovereign will which sways the sceptre of that invisible empire must be granted a right of freedom; that freedom, which, by putting it into our wills, He surely teaches us to honour in His. In much of His dealing with us also, in what may be called the paternal relation, there may seem no special law, no law except the highest of all, that law of which all other laws are parts, that law which neither nature can wholly reflect, nor the mind begin to fathom, the law of love. He adds nothing to that, however, who loses sight of all other laws in that, nor does he take from it who finds specific laws rediating from it."

It is to trace some of those specific laws that this new attempt is made. Mr. Drummond does not profess to address "those who are already fully nourished on the older forms of truth," but those rather who require "that all that concerns life and conduct shall be placed on a scientific basis." Be it so. Our religion has a message for all; and if it is to become

acceptable even to a few by having its harmony with natural law demonstrated, all lovers of truth will rejoice. Hitherto religious ideas have been expressed mainly in terms of philosophy; if they can also be expressed in terms of science, why not? They may command a wider audience thereby, and both religion and science will be benefited. To Mr. Drummond is due the credit of making this attempt, and he has addressed himself to the task with rare ability and a large measure of success. His doctrinal expositions are as lucid as some of the crystals with which he is so familiar. And if we cannot grant him all he claims for law in the spiritual sphere, it is well to be reminded that law itself is spiritual; it is the exponent throughout nature of His will who is a Spirit, and therefore the witness of His presence. It is well also to be taught that "the true greatness of law lies in its vision of the unseen. Law in the visible is the invisible in the visible; it is great, not because the phenomenal world is great, but because these vanishing lines are the avenues into the eternal order."

> "God is law, say the wise; O soul then let us rejoice,
> For if He thunder by law, the thunder is yet His voice;
> Speak to Him thou, for He hears, and Spirit with spirit may meet,
> Closer is He than breathing, and nearer than hands and feet."

Readings in Genesis.

II. The First Temptation.

By Rev. F. J. Rollo.

"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Genesis iii. 1-5.

BY all nations of the East the serpent has been adopted as a symbol of the evil principle; but the Bible differs from them all in its treatment of the symbol. In the heathen religions the demon represented by the serpent was supposed to be independent of the highest God, and consequently temples were erected and sacrifices offered in his honour by peoples who feared, if they also hated him. In the Bible, on the other hand, the serpent is neither God nor demi-god—it is not even the embodiment of an evil principle,—but only a noxious reptile which has been used by hell

and cursed by heaven, whose power is completely within the dominion of God, and yet to be crushed beneath the heel of man.

We know not how the serpent got into Paradise—it matters little. "People puzzle their heads," said John Newton, "about how sin came into the world. I think it is better to say it is here. I know not what door it came in by, but it *is* here, and the best thing is to get it out again as soon as possible."

It has often been said that the devil showed his cunning by addressing the weaker of the two. I do not think that the issue proved the woman to be weaker than the man. Though man is stronger in some things, and woman in others, on the whole woman is morally quite as strong as man. But there is one thing in which all experience has proved her to be weaker—she is more easily persuaded by a false and flattering tongue. So that when the devil has a work of temptation to accomplish, he often persuades the woman first, and through her the man.

Neither is it above our notice that he took her alone. He takes most of his victims alone at first. He whispers to the young daughter when her mother is out of the way, encourages that evil disposed-servant when his lord is absent, and bestows special attention upon the young man who has just exchanged a village home for a lonely city. Good company is a great defence against the devil.

You will notice, also, that the serpent does not introduce the subject of the tree of knowledge himself, but only leads the woman on to it in a bland and friendly way. This is always his method. He never mentions the word sin, or hints at temptation. He only leads us on to it. He likes us to work out his ideas for ourselves, and never shocks our conscience when he can help it.

You see, for example, that in the serpent's first question to Eve there is much more *implied* than stated. There always is a great deal implied in the devil's address—all the worst of it. In all the talk that leads to sin, there is more understood than mentioned. What was implied in the present case was entirely of a flattering nature, not open flattery which would have put her on her guard, but sufficiently disguised to draw her out, and lead her on. "Hath indeed God said that ye shall not eat of any tree in the garden?" "Is it possible really that God could lay any such restriction on one so wise and good as you?" This is the first form in which temptation appears to the very child. "What! has your mother said you may not go there, or do that!" It is the most deadly form in which temptation suggests itself to the young man. "You don't mean to say that you dare not do this, a *man* like you?" The woman understood both what the serpent said and what he implied; and how irreproachable her answer. "We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, nor shall ye touch it, lest ye die." "What a fine front!" a shallow observer might say; but how much wiser it would have been for her to have simply turned away. What a mistake to begin to dally with the tempter—to look at his considerations—to be drawn into the net of his arguments.

This is our great mistake. We imagine that we can argue with the tempter, forgetting that "He must have a long spoon who would sup with the devil," and that he who reasons with Satan has no more chance than the fly that plays with the spider's web.

How much there is, too, in the presence in which a thing is faced. In the presence of her God doubtless His command appeared to Eve just and good; but looked at again in the face of the devil it seemed hard and cruel. What an influence there is in the moral atmosphere in which we allow ourselves to be drawn out—an influence as great as that of the air it breathes over the budding plant. His father's injunctions—his mother's law—his Saviour's word—how kind and good they appear to the youth in the sunshine of a Christian home; but how narrow and overstrict in the questionable place to which his city companions have brought him. The very gospel seems one thing when you hear it in the house of God with the good around you—the echoes of the holy hymn lingering in your ears—and many sacred associations hallowing your heart—and another thing on the Monday in the company of the frivolous. Take care what air you breathe—what light you look at things in—what company you allow yourself to unbend in.

And now, suddenly, Satan strikes home, not making an opening for himself, but using the opening the woman had given him. "*Lest ye die*," she had said, revealing her weakness, "that is the great thing to me; not that the command is holy, loving, and good, but that disobedience to it brings death. It is not love that is holding me, but only fear; not sin I dread, only death." "*Ye shall not die.* If *that* is all, I will guarantee you." And when it comes to this with any of us, that it is not the *sin* we dread, but only the penalty, our destruction is near. The devil will persuade us to risk it to our ruin. "*Ye shall not die*," the tempter said, and what he said was true. He is a liar from the beginning, but he seldom speaks less than half the truth, else no one would believe him. "*Ye shall not die*," and she did not drop dead: she lived to be the death of us all. But her innocence was no more. How marvellously true to experience. "Ye shall not suffer for it," says Satan; "*not yet*, you shall have your swing *so far*. Scorn consequences—seize the present," is his continued cry.

"*But you shall be great*—as gods knowing good and evil. At present ye are mere innocents, but the hour of your deliverance has come. Eat, and be knowing and great and free." And here again he spoke the truth. She did become wise—to her sorrow, and ours. It is a fatal choice to seek greatness or knowledge first, and goodness next. How happy a thing it is when even a little child can say—"Above anything, and before everything, I will be good." And can the best, the strongest, and wisest man ever say anything better than this, or stand before the tempter if he be does not say it—"By God's help I will be good first, not rich or learned or great?"

Lastly we read, "She saw that the tree was good to eat, and pleasant to see," and *that* decided her. Many influences may combine to draw us to the brink of the precipice. It is often the impulse

of the simplest pleasure that takes us over. We may bring ourselves to the deciding point by complicated arguments, or be led to it by complicated circumstances, but how often are we actually decided by a single thrill of unthinking self-indulgence? Let us keep as far back as possible from the edge of the abyss, for when the gulf yawns beneath our feet little do we now dream how slight a touch will be sufficient to sweep the strongest of us over in a moment.

On the whole, let no man think he is invulnerable anywhere, that he can afford to be off his guard for a moment, do without any portion of the entire armour of God, or partially disarm for even an instant on this hostile ground. "This is not a place in which you can trust appearances, and commit yourself to circumstances. Do not rest upon any object because it offers itself to you; do not be driven along by an influence because it would draw you after it." Be as "sharp and mistrustful" as the Bible itself about the world's gifts, and not least suspicious of its most attractive offerings. Instantly defy the devil when he blocks your pathway, but keep out of his road as much as possible. As much as lieth in you be beforehand with his every assault by watchfulness and prayer, and patient in enduring his most prolonged attacks. Above all, take into your perfect confidence your all-sympathetic and invincible Redeemer, who is so completely Satan's master, and so entirely your friend. Then will every devilish temptation become a divine opportunity, and through the patient endurance of many trials you shall "receive the crown of life which the Lord hath promised to them that love Him."

Ministerial Education in Germany.

By Wm. G. Dun, M.D., Glasgow.

THE question of Ministerial Education is, as every one knows, at present exciting a great amount of interest within the denomination in Scotland. It would be desirable to know how this very important matter is attended to in other countries. In the autumn of this year, I made the acquaintance of a German gentleman, Herr Braun of Hamburg. Mr. Braun was associated with the now venerable brother Oncken in the early days of the German Baptist Mission, and is at present one of the elders of the flourishing church in Altona, a suburb of Hamburg. From Mr. Braun I have recently received a pamphlet in which a history is given of the various educational efforts made by the Baptists of Germany, up to the establishment of their present very creditable Theological Seminary. As the information contained in this pamphlet is interesting in itself, and may be useful in the present circumstances to the Baptists of Scotland, I have thought that a *resumé* of it might not be unacceptable to the readers of this MAGAZINE.

The first united conference of the German Baptists took place in Hamburg in 1849, and was attended by fifty-six representatives from the churches in various parts of Germany, a fact which shews the rapid advances made by our denomination in that country; for our views had only been introduced into Germany fifteen years before by brother Oncken, who had then only six brethren associated with him. Till 1849 nothing had been done for the education of brethren sent out as missionaries; but at this conference the need for something of this kind seems to have been imperatively felt, for we find the following resolution was adopted:—"That this Union shall take an active interest in missionary work, and shall direct its attention in the first place to the urgent need for the training of missionaries. That to this end arrangements be made in Hamburg, where at present the best means for this purpose exist, to give preparatory instruction to such brethren as are specially qualified for the work of evangelists."

On the basis of this resolution a school was immediately opened, three brethren were appointed teachers, and several brethren received instruction, but the exact number is not stated. In the following year there were six students, and an additional teacher, Mr. J. Braun having been added as teacher of singing. In 1851 the number of students rose to seven, in 1852 it was again six, and in 1853 seven. Then comes an interval of two years in which no instruction was given. In 1855 there were nine students. During the next four years the school was closed, to open again, however, with eighteen students. Then followed a still longer pause of six years. In 1865 the school was again resumed, and this time with twenty-six students. Then comes the longest interval from 1865 to 1874. In that year sixteen students shared in the instruction given, several of them being from Russia and Poland. In all ninety brethren received instruction, at nine different periods, the course of instruction lasting, however, only from four to seven months.

At the conference in 1879, it was generally acknowledged that nothing like enough had as yet been done in the work of education. In conformity with this conviction, and in view of the modern requirements of a preacher of the gospel, a committee of nine brethren was appointed to consider the matter and to act. A meeting of this committee was held on 17th April, 1880, and the first resolution adopted was, that the school be opened as soon as possible, and not for a course of six or seven months as hitherto, but for one of three years. Brother Geissler was appointed teacher, and brother Fetzer requested to go to America to collect funds for the school. Herr Fetzer left for America on 1st September of that year, and Herr Geissler began his duties as teacher a month later. His first class was composed of older men, eight of whom intended only taking a six months course, the younger men, however, determined to go in for the three years course, which was to begin in the spring of 1881.

The conviction was soon forced upon the committee, that if the three years course were to be adhered to, a school of three classes

must be instituted, and consequently three teachers would be required. They also felt that three years were not sufficient, if the students were to receive in the first place a thorough preliminary education. Convinced of this, they proposed to the conference of 1882 that the course should be extended to four years, and that a new class be formed only every second year. This proposal was almost unanimously adopted. In accordance with this students will be received only every second year, and the subjects taught are so arranged that in the first two years the studies are chiefly secular, in the last two theological. The teachers who have been appointed are, for theology J. Geo. Fetzer and Joseph Lehmann; for secular subjects, Chas. L. Voss and F. Meyer; and the number of students at present attending the classes is sixteen, eight being students of this year (1883).

The scheme of study is very interesting, particularly to ministers and others who take a special interest in ministerial work. I make no apology, therefore, for giving it in full.

SCHEME OF STUDY.

First Year.

German.—Grammar. Orthography. Composition (theoretical and practical, every fortnight a written exercise). Elocution. Literature.

History.—Ancient. Middle Ages.

Geography.—Form of the earth (land and sea). Asia, Africa, America, Australia. Astronomy.

Biology.—Botany. Zoology. Anthropology.

Mathematics.—Arithmetic. Planimetry.

English.—Elementary Grammar.

Writing.

Singing.—Notation. Four part choir for male voices.

Religion.—Sacred History. Biblical Archæology. Biblical Geography. Practical Homiletics.

Second Year.

German.—Grammar (the construction and combination of sentences), Composition (*theoretical:* nature and variety of styles, figures and tropes; *practical:* the rational theme, business forms, letters and reports). Literature (early German literature, ancient monumental writings, Ulfilas, the epochs of the first classical periods, Nieblungen, &c.). History of German Poetry. The Reformation. History of German Hymns from Luther to Gerhard. The classical period, the post-classical period.

English.—Elementary German and Syntax, Readings from the New Testament and classical authors.

Greek.—Grammar and Exercises.

History.—Modern History, including a review of the present century.

Geography.—Europe, Germany in particular.

Natural Philosophy.—Magnetism and Electricity. The elements of Mechanics, and the theories of Sound, Light, and Heat.

Mathematics—Geometry (calculation of surfaces and solid bodies). Arithmetic. Algebra.

Book-keeping.

Singing.—Continuation of previous year.

Church History.—The first six centuries to Gregory the great. Spread of Christianity within the Roman Empire. Christianity among the Goths. Persecutions. Growth of learning and establishment of dogma. Divisions. Secularisation. Asceticism. Commencement of the papal hierarchy.

Introduction to the Sacred Scriptures.—(Weber) Origin and History of the Old and New Testament canon, Original Languages, Translations, Construction. Special Introduction to the Poetical and Historical Books.

Theology of the New Testament.—(Osterzee) Conception, History, Method and Aims of the Science. Fundamental Doctrines of the Old Testament. Theology of Jesus Christ. Theology of the Apostles.

Old Testament Exegesis.—Exposition of the most important parts of the Pentateuch, and of the Prophetic and Poetical Books, particularly certain Psalms.

Third Year.

New Testament Exegesis.—(The Gospels) Thorough study of the Gospel of Mark (the life of Jesus according to the four Gospels).

Church History to the Peace of Westphalia (1648)—The spread of Christianity beyond the Roman Empire. Islamism. Origin of the Church of Rome. The Crusades. Christian Life in the middle ages. Sects of the middle ages. The Mystics. Reformers before the Reformation. The Baptist movement. The revival of Science, &c. Causes of the Thirty Years' War.

Christian Doctrine in connection with the religious doctrine of Kurtz.

Philosophy.—Warren's Logic, Schwegler's History of Philosophy. Psychology.

Greek.—Grammar and easy readings from the classics.

English.—Syntax, Bible Reading.

Homiletics.—Difference between Elocution and Pulpit Eloquence. Means for the study of homiletics. History of Preaching. Object of Preaching. The Sermon as it ought to be. Divisions of the Sermon. Practice in extemporising. Exercises in the working out of Sermons. Criticism on Sermons preached.

Fourth Year.

New Testament Exegesis.—Acts of the Apostles and Epistles of Paul. Life and Labours of Paul.

Church History from 1648 to the present day.—History of the Baptists in England, America, and Germany. The Established Churches of Europe. The period of enlightenment and of rationalism. The various nonconforming churches, Methodists, Independents, Presbyterians, Irvingites, &c. The history of modern missions.

Greek.—New Testament Greek.

Christian Ethics.—History of Ethics, significance as to practical life. The Family. The Church. The State. Relation of the one to the other.

Homiletics.—(Theoretical and practical) Relation of the various parts of the sermon to one another. Preaching, and examination of sermons preached.

Pastoral Theology.—The Preacher. The Church, The meetings for divine service. The Sunday School, The Prayer Meeting. History of Revivals. Evangelistic work. The preacher in the Church and in the world. Call to the work of preaching. Baptism and the Lord's Supper (requisites in participants). Church discipline. Church organisation. Office-bearers. Pastoral letters. Confession of Faith.

After this somewhat elaborate and formidable course, in which I think the systematic and thorough-going character of the Germans is displayed, one is pleased to notice the modest terms in which the committee speak of it. They say, "by a conscientious use of their time, we believe we shall be able by the above plan, to impart much useful information to the students, without, however, making them learned men, which is not at all the intention of the committee. We wish to rear men who shall be blessings to our churches, and who shall carry forward the work of the Lord with zeal and success; who are 'all things to all men;' who are not ashamed to associate with the poorest; but who when they enter educated circles need not feel uncomfortable."

It will be fitting to introduce here an extract from a short article in *Der Wahrheitszeuge*, the denominational paper of the German Baptists, a journal which I take this opportunity of recommending to those familiar with German, and desirous of obtaining an insight into the work of our denomination in Germany. Brother Lehmann writes as follows:—"Our brethren come to our school with such insufficient previous training as is scarcely the case in any other theological institution. Most of them do not even know their mother tongue. This is quite different in other institutions. In England, of course, any one wishing to enter a college has had at least a sufficient school education. In the new theological school at Basle, students before entering must possess a general knowledge of Latin and Greek. Those not having this qualification must obtain it in a special preparatory school, which has a course of one year. Nevertheless, the theological course is one of four years. When such a course is considered indispensible where the preliminary education is so high, how can we with such grave defects attain anything like sufficient in less time? Our theological course is really only one of two years, for the students, according to the present arrangements, are principally engaged during the first two years with secular subjects, and are only occupied exclusively with theological studies during the two last years. Neither the first nor the second period will be found too long for its purpose. Students of theology at the universities must have studied earnestly for seven or eight

years or more, before they can attend lectures. If our students then can obtain the requisite qualifications in two years, this certainly is not too long, but is so amazingly short, that it is almost a miracle, if, in spite of this, they attain their aim, and acquire a sufficient amount of knowledge and skill."

There are several other points to which I would like to refer, but I have already, I fear, exceeded the bounds of an article for this MAGAZINE. One thing, however, I must add. Our friends in Germany are anxious to obtain money to build a suitable Educational Institute, and I promised to lay their claims before our Scottish Churches. I take this means of doing so. The American brethren have already subscribed sufficient to support the theological teachers for the next three or four years. The Baptists of Scotland have for long taken a kindly interest in the German Baptist Mission, are they willing to help their brethren in this work of education, a work which to Scotchmen is surely congenial?

A defence of Ministerial Education is happily now-a-days not required, such a proceeding would be as antiquated as the Flood; nor do I propose criticising the system or scheme of study adopted by our German brethren. It has not yet received a long trial, and while I readily acknowledge that it is very easy to put down an elaborate curriculum on paper, yet a study of the one in question seems to me to justify the hope that it is really workable, and will answer the purpose intended. I trust that at some future time I may be able to report favourably regarding it. It will be seen that in the combination of general and theological subjects, it essentially differs from the plan pursued by the Baptists in Scotland. Here our students, I believe, receive only theological training from the tutors appointed by the Union, the rest of their studies being carried on at the universities. In Germany, however, a university career is open only to those who have had a long school education, and have passed successively through the lower and higher schools. As such students are rare among Baptists, the universities therefore are not available.

WOULD that all seekers after peace might discover that there can be no entrance into "The power of Christ's resurrection" except through confirmity to his death. Would that the tomb of Jesus might be seen to be as it is—the only shelter from law, the only stronghold from the persecutions of conscience. Then, the preciousness of the doctrine being discovered, the preciousness of the symbol would be felt. And how would they who have learned to say, "I have been crucified with Christ," also—

"Joy to undergo
This shadow of His cross sublime
This remnant of His woe!"

GOOD resolutions are often like a loosely-tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer. And then they should be kept tight and firm by constant stretching Godward. If they slip or break, tie them again.

Work and Workers.

By Rev. A. Wylie, M.A., Edinburgh.

WHATEVER our age is or is not it is unmistakably active. It may be an open question whether the quality of the work is as good as once it was, but probably never before was such a quantity of it produced. If we were to issue a new edition of the Athanasian Creed we should certainly add an anathema against idleness. Our last feat has been to invade the ancient home of dreamers—the birthplace of monkery and of other much more estimable things—and in the roughest possible manner to shake up Egypt from the sleep of centuries.

The spirit of the age has entered into the church. It has done so often before, with pernicious effects mostly, but not always. The age spirit is sometimes a late born spirit of God. We must judge it impartially by its fruits. They are in the present case abundant and excellent. Missions at home and abroad, benevolent institutions of all kinds, what a luxuriant profusion of them! and what a testimony they are to the activity and zeal of the church! A powerful and beneficent spirit is this principle of work within the sphere of the Christian heart and conscience. We cannot have too much of it. Too long the church was sleeping, dreaming of her vast resources, but now she has awakened and behold the magnificent results! The age spirit has justified itself, "The earth has helped the Woman."

There was a time not so long ago, when the great concern of every man was believed to be his own salvation. But that is past. The Christian is now imperatively required to be a worker. If he works his irregular attendance or non-attendance at church, communion, and prayer meeting is regarded as the merest peccadillo, if not a positive virtue. He stands upon a lofty pinacle, raised far above all carnal criticism. Now this is an advance. It is the somewhat crude expression of a divine principle. We can only correct what is defective in it by doing full justice to the truth that underlies it. The age spirit has carried the workers off their feet. They carried a light weight to begin with, and even that they gradually cast away. All they needed was ballast. The Christian must not expend all his resources upon his own salvation. Most certainly not. It is a poor enough kind of salvation which is the reward of a well calculated selfishness. Selfishness is itself one of the things to be saved from. The worker has reached that point. Salvation is not selfishness, it is life and love, and being so he is under the necessity of working for the good of others. Therefore he works with the energy of a whirlwind, and produces most remarkable results too. It appears then that the divine principle of self-sacrificing love is the root of this abounding or super-abounding activity, and that the eccentricities, numerous enough in all truth, are due to the error of giving unrestrained licence to the age spirit, an admirable servant but a danger-

ous master. We stand by the worker and defend him, he is the hope of the future, but we take the liberty of warning him, that if he would drive the chariot of the sun he must know how to manage and control the horses.

It may be remarked that no explanation has been given of the meaning assigned to work. We have used it in a kind of technical sense, well understood by most. This, of course, is a very inadequate application of that most comprehensive word. Christian work covers every thing that is an inspiration of Christian love. Wherever the love is present, the product is a work, a beautiful work of God. Every act inspired by love is a treasure laid up in heaven. We have not been thinking of that, but of efforts for the good of others, specially for the salvation of their souls. We live in a world of souls—for the most part lost. Like some poor little child that we may have met wearied and hungry, far away from any human dwelling, its little dress all torn, and its hands and face all bemired, hatless, shoeless, where? whence? we ask—when suddenly we see some ornament, some delicate fancy work hanging on to the tattered dress, and learn by the accent of the voice, that our conjecture was right. The little thing has wandered from yon distant palace, whose high towers are lost amid the falling shadows. Who would not at any expenditure of time and labour take the wanderer home? This saving of the lost is a divine employment. The angels have no higher. The word "lost" has a kindly suggestion in it. It is a sad enough condition, but full of hope. The wandered soul has some faded ornaments upon it, some touching memorials of a royal home left far, far in the distance, and if only some one would cross its path able and willing to save! It has a home somewhere and a Father. The lost are not in hell—God knows who are there, some who never expected to be doubtless among the number—they are here, our parents, children, brothers, sisters, they are the lost. Shall we judge unfairly, or sneer at any, who even in an eccentric way—which we don't defend—out of a true inspiration of love, make it the business of their lives to save such? No wonder the age spirit plays strange freaks with earnest workers, and tempts them to produce too rapidly to the sad detriment of the quality of the results. Most earnestly do we plead then of every Christian to become a worker in this contracted sense as well as in the wider. The soul of the Son of Man is in travail. When he looks around his Father's house he sees room enough, and to spare—so many empty places that might be filled—and when he looks outside, can he weep still? What a sight presents itself! souls for which he died—for which he would die again—in every variety of pitiful conditions, but all lost, doing every thing, making martyrs, and slaves, and brutes of themselves; doing everything but coming to him that they might have an eternity of bliss made theirs. Work! Christ helping us shall we not? until all the lost are gathered in.

Now, it is perhaps necessary to say a word to young workers. Our age is hard on the children. We are reducing their number sadly until at last none may be left. We are consistent therefore in

our treatment of the lambs of Christ's flock. There is nothing more charming than the dawn of the divine life. Why should we shorten its hours, why insist upon the light of the perfect day at once? Are we to have no more children in Christ's church? Must they all become men and women, leave their youth behind them as soon as Christ receives them? We earnestly plead for the children. Don't work them so hard? Don't banish them from the church? Is there anything sadder than to see the dogmatism, uncharitableness, and narrowness of some of our earnest young workers? They have gained such conceit of themselves that they scorn to be taught, they judge their elders by their poor little standard of doctrine and practice. They talk of "receiving a blessing" and being "led," as if they were some grey-headed patriarchs. They have ceased to be children, and are a poor imitation of manhood. Don't blame them, we have made them what they are. We have given them the kind of idea of themselves that utterly unfits them for membership in our churches, and sends them eventually to the Salvation Army or Brethrenism. Our mistake has consisted in ignoring the fact and laws of Christian childhood. Give the young Christians by all means something to do, but let them understand that their chief work, best for them and others is to grow. Being is in their case far more important than doing. They must be intelligent, experienced, spiritually minded men, in order to do God's work as it should be done; and whatever they are at present, they are not that.

Oh, they are beautiful, that soft blush of modesty, that bright look of intelligence, that readiness and delight to obey, that ineffable grace of life's radiant morning. We want to see them, they are worth infinitely more than can be produced by the wildest application of youthful energy. We shall look hopefully too, into the future when our young men and maidens seize hold of the idea, that it is their special part to fit themselves in all kinds of ways, hard ways mostly, for work, and when they will regard the most valuable kind of work to be that which fits them for work. This would secure for us in the present, the grace of childhood, and in the future accomplished workers.

Then a useful word may here be spoken for the soul. The worker happens to have got a soul, which has to be saved, although he may be quite right in thinking that if his whole duty consists in saving it, it may just as well be lost. It must be a very poor kind of a soul that has no concern except for itself. Still the soul is there, and it is the centre and seat of all power and energy. The capacity of work depends upon the storage of force within it. Exhaust the soul—and all work tends to do that—and the consequence is alarming. But it is said, exercise strengthens the soul as it does the body. Well, up to a certain point it does. But schoolboys would object to live in the gymnasium. No amount of climbing and leaping would satisfy hunger. The body and soul too must have something more substantial than exercise to depend on. All this is very simple, but workers sometimes forget it. Therefore the error they commit when they dispense with church, communion, prayer-meeting, all except their

work. They simply exhaust themselves and become empty and frothy, and their work very soon suffers. Not in outward results perhaps. When shall we learn to leave them with God? They are His work, or else they are not worth considering, and if so, our very best results may be such as we have never heard of, and the poorest those we are proudest of. Our business is with the work, that it is well done, which means, done with all the power of our soul thrown into it. But what if the soul is empty, quite exhausted, with the constant drain upon it? Well, we need supremely that our soul should be in connection with God. It is so by faith. Then of all things faith is most necessary. True, but we are one person, each of us, not two or three persons in one. We cannot have faith without having a good many more things. We cannot have it without works, without intelligence, without communion. Even Timothy with his divine gifts needed "to give attention to reading." If we neglect any one part of our duty all the rest suffers, and faith only grows as all the rest grows.

Let all of us, then, resolve to have large, liberal, well cultivated souls, with a growing power in them, in vital connection with God by faith, with his people by communion, open upon all sides to all the most blessed operations of earth and heaven. No fear of our work then. The age spirit will only do us good. There will be such mass in us that it will need great force to set us in motion, but the results will correspond. Who can estimate what these results would be? Would not the kingdoms of this world very soon become the kingdom of our Lord and of his Christ?

The Departed Nigh.

DEPARTED, say we? is it
Departed, or Come Nigh?
Dear friends in Christ more visit
Than leave us when they die.
What thin veil still may hide them
Some little sickness rends,
And, lo! we stand beside them;
Are they DEPARTED friends?

Their dews on Zion mountain
Our Hermon hills bedew;
Their river from the Fountain
Flows down to meet us, too.
The oil on the head, and under,
Down to the skirts hath run;
And though we seem assunder,
We still in Christ are one.

The many tides of ocean
Are one vast tidal wave,
That sweeps in landward motion,
Alike to coast and cave;
And Life, from Christ outflowing,
Is one wave evermore,
To earth's dark caverns going,
Or heaven's bright pearly shore.

Hail, perfected immortals!
Even now we bid you hail!
WE at the blood-stained portals,
And YE within the veil!
The thin cloud veil between us
Is mere dissolving breath,
One heavens surround, and screen us;
And where art thou, O Death!

Rev. W. B. ROBERTSON, D.D., Irvine.

THE permanency of marriage is indispensable to the security of families, and families are the beams and girders which hold together the State.—*Friend's Review.*

A Cosy Corner for the Bairns.

By Rev. Walter J. Mathams, Falkirk.

THE WOUNDED DOVE.

A LITTLE dove became very discontented. She wanted to leave the dove-cote and fly away over the distant fields, and see the strange world into which she had lately come. Every morning she preened her wings, cooed coaxingly, and did all that she could to make her mother see the desire which filled her heart. But the old dove-mother was wise. She had lived long enough to know that deadly dangers lie in wait for young or silly doves that wander from their homes. She had once been wounded herself, and that was enough to make her anxious to keep her little one from going away. Many sad stories she told her of disaster and death in order to frighten the foolish longing out of her head. But the more she tried the more she failed in her purpose, for little doves are very often like little children, they think they know a great deal more than their fathers or mothers. It was so with this one. She listened very patiently, yet all the while kept laughing in her heart. It was all stuff and nonsense! In such a bright and bonny world there could be no dangers for her. She was resolved to go. She wouldn't be cooped up for ever in a court-yard! not she! She was made for something greater than that, and she meant to accomplish her destiny.

An old raven who came about the cot, saw the restlessness in her eyes and read her thoughts. He was very wicked and mischievous. His heart was as black as his coat. So he began to talk with her and soon found out what a foolish little thing she was. Then he told her that her mother's warnings were not worth heeding. The dangers she had painted were only the fearful fancies of an old woman, nothing more. He knew the world for he had been a great traveller in his time, and had journeyed all over the country, and it was his opinion that young birds should go and see what they couldn't see at home. Look at the swallows. They went everywhere, and were so full of knowledge that they chirrupped and twittered all day long in telling their adventures, and what was good for swallows must certainly be of benefit to doves. His advice was, go and never mind the mother.

That was enough. The foolish little thing decided to leave the very next morning.

The rim of the sun had scarcely risen above the horizon when she awoke, and looking round to make sure that her mother was asleep, she spread her wings and flew out into the cold morning air. The fluttering which she made caused the old raven to look up and say to himself, "There she goes. When she comes back she will not be so white and beautiful." At first she did not know which way to

fly, but rising higher she chose her course, and flew fast away until she looked like a snow-flake drifting down the air. Now she was free and happy, and far out of reach of the croaking sound of her mother's voice. The sunbeams fell upon her. The flowers looked up and smiled. The trees clapped their hands. The brooks gleamed and sang as she passed them. This was better than her brightest dreams. She cooed to herself for very joy. On she went for many miles without seeing the slightest sign of danger. Then she became tired, and seeing a flock of crows in a field beneath her, and thinking them to be the relatives of her old friend the raven she alighted amongst them. As soon as she was seen, they came around her in great numbers, and after looking at her for a time, one of the oldest said—

"If you come amongst crows you must be like a crow. Black is our colour and it must be yours. Get rid of your white feathers at once."

With that they all ran at her and struck her with their beaks. Nearly frightened to death, she struggled up from the ground and flew away, with her angry enemies following behind. But a dove's wing is lighter than a crow's and so she escaped.

Now she began to think that her mother was not so foolish after all; that she herself was not so wise and clever as she had imagined, and that the raven was a thorough rascal. And that was worth knowing.

But her trials were not ended. Many troubles cross the flight of foolish birds. She went on rejoicing over her lucky escape when suddenly a dark shadow fell over her. She trembled with fear. Her wings quivered and seemed as if they would cease to move. She looked up. The cruel eyes of a large hawk were fixed upon her. Downward she fell towards the earth, but the hawk with terrible swiftness swooped down and clutched her with his talons. She felt the pain of his grip and gave herself up for lost. Just then the loud and near report of a sportsman's gun sounded beneath her. The terrified hawk lost hold of his prey, and she was free once more. Free, but fainting and wounded. Still she kept up until she thought she was safe, and then she came down heavily on the muddy ground beneath a hedge. Her pain was great and she was thankful for the rest. But to stay long there was to die. She tried to rise. She could scarcely move. But after many efforts she was in the air again, and made towards home. How different her flight now from what it was when she left the dovecot. One of her wings was nearly broken, and the wind kept beating her down as if it wished to add to her misery. Still by degrees she was getting nearer home. Then another danger threatened. Some boys playing in the road saw her and shouted.

"Here's a wounded dove, let's fell her and have some sport."

Stones flew round about her, and one slightly struck her neck. But she was saved once more. A lady passing by saw the cruel action of the lads and said.

"Don't strike a maimed bird. Only cowards do that."

They stopped their stoning, and the dove went on, giddy with dreadful fear. For a time she kept up, but well nigh worn out with weariness and weakness, she dropped to the earth again.

Another trouble came as she lay resting upon the ground. A cat sprang towards her and almost caught her. So nearly was she taken that she left some of her feathers below as she fluttered away.

At last she dropped down in the court-yard. The raven welcomed her in his own wicked fashion, and said—

"What a little fool you were to go and face the world alone." That's the way with those who tempt us to our ruin. They laugh at our calamity, and scorn us for our simplicity.

But the dove-mother flew to her side, and did all that she could to help her, and not a word of reproach did she utter when she saw the white purity of her little one stained with blood and covered with mire.

Then they both went into the cot, and never again did the foolish young bird leave her home.

Children! this story is told with a purpose. Think over it, and you will be able to give me its meaning.

Correspondence.

THE COMMUNION WINE.

DEAR SIR,—Your correspondent O. F. has made a grave charge against those who use, or sanction the use of, unfermented wine at the Lord's Table. He says, "such a proceeding is to be as truly guilty of changing the ordinance as anything which we are in the habit of charging on our pædo-Baptist friends."

Now, how does O. F. endeavour to prove his charge?

Chiefly by an argument drawn from his own definition of the meaning of a symbol. If that substance in the cup does not agree with O. F.'s definition of a symbol, then it is "a *manifest absurdity*" to use it.

But if the substance put into the cup does agree with the statement of our Lord, as to what that substance was, surely O. F. will withdraw his charge of "manifest absurdity." As Baptists our appeal is to Scripture. We have Scripture for the *mode* and the *subjects* of Baptism, and we have Scripture for the *contents* of the cup.

In Luke xxii. 17, 18, we read, "And He took the cup, and gave thanks and said, take this and divide it among yourselves, for I say unto you, I will not drink *of the fruit of the vine* until the kingdom of God shall come. Also in Matthew xxvi. 29, "*this fruit of the vine.*" If any one will show that the unfermented wine is not "*the fruit of the vine*," but something of an entirely different nature, then our conscience may be affected by the change. We contend that any product or fruit of the vine, is in keeping with Scripture. Those who would approve of milk, tea, or water, as O. F. seems to imply he would do rather than use the unfermented "fruit of the vine" are guilty of the charge of departing from the words of our Lord on this question.

Thus your correspondent seems to sanction the very things which He condems. "Manifest absurdity," indeed! If we take the generic term "wine," it is as truly applicable to the unfermented as the fermented, as

the *Wine Lists* of those who are in the trade will show. One who has a large sale for his wine, called "Unfermented," has assured me in writing that it is *90 per cent.* juice of the grape, and he will forfeit £50 if any analyst will disprove the statement. Thus both kinds have a right to be classed as "wines." On the showing of O. F. a symbol is only possible when it is an article of ordinary use, but *fermented* drinks are not in ordinary use among a large and increasing number of the community, hence the teaching of the symbol is lost to them. Moreover, it is an *offence*, because they regard the fermented wines as being more like the "*strong drinks*" of Palestine than the simple wine of ordinary use.

Respecting the remarkable footnote on the Passover wine, I would put the testimony of two Jewish writers against the ingenious attempt to show that the fermented wine was in use at that feast.

The learned physician Rabbi Mannasseh Ben Israel in his (Vindiciæ Judæorum) printed in 1656, says, "Here at this feast every connection ought to be so pure as not to admit of any ferment, or anything that may *fermentate.*"

Mr. A. C. Isaacs says :—

"I spent among my own people six-and-twenty years of my life, and prior to my becoming a convert to the Christian faith, I sustained the office of Hebrew Teacher. I can, therefore, speak confidently on the subject. All the Jews with whom I have ever been acquainted *use unintoxicating wine* at the Passover, a wine made expressly for the occasion and generally by themselves."—Yours faithfully,

C. C.

SIR,—In last month's Magazine O. F. takes up the above question in reply to my letter in the previous number, but to my mind he does not overturn any of my statements.

Though opposed to my views, O. F. and I appear to have a good many ideas in common. For instance, that "as Baptists we should observe the ordinance as instituted by our Lord."

We also agree as to the "manifest absurdity of putting a manufactured article into the cup," and therefore I strongly object to *Port Wine*, which is the orthodox element when intoxicating wine is used, as it is a well known fact, that a large proportion of so called Port is *manufactured* in *this country*, has scarcely a drop of the fruit of the vine in it, and all port, wherever made, contains from 35 to 45 per cent of *Proof Spirit.*

I further agree with O. F. that as "The ordinance was instituted at the close of the Passover Feast, it is natural for us to understand that both the bread and the cup made use of by our Lord, were taken from what was on the table before him." "The elements originally selected therefore were what we may call Passover Bread and Wine." Hence, I think, we should also agree, that as there could be no leaven or fermentation in the house at that time, the substance in the cup must have been *unfermented* and *unintoxicating.*

However, after so much cordial agreement I am afraid we must part company, when O. F. says, "The bread was unleavened that it should be free from the nature of rottenness. The wine was fermented for the same reason ; in passing through the fermenting process, the substance in it liable to corruption becomes exhausted." Surely O. F. has not been thinking what he was writing. Let us bear in mind that no leaven was to be found in any house at Passover time. O. F. says it was the Passover Bread and Wine that was used by our Lord, and yet that "The Bread was unleavened"—"The Wine was fermented," (leavened)!! This is such a contradiction that it needs no reply, and is a striking example of

how a person with a foregone conclusion can be led to do violence to his own declared opinions.

Then O. F. says, "It is the well-known experience we have of bread that is the basis of our conception of it as a symbol. A thing which serves no ordinary purpose in the economy of life cannot, in the nature of things be a symbol. The same holds in respect to the substance in the cup at the Lord's Table, if it has no known use outside the cup it cannot be a symbol." I *reply*, the bread serves an ordinary purpose to us all, but the intoxicating wine, for which I presume O. F. contends, serves no purpose to the tens of thousands of abstaining church members in our land, who look upon it as a curse and not a blessing, and do not make use of it in daily life, consequently, it cannot be a symbol to them, if O. F. is sound in his argument.

"The drunkenness that prevails" has, I submit, much to do with the question, and if we use at the solemn feast an article which causes this drunkenness, when another, equally appropriate, and without the objectionable features can be had, surely it is Christian charity to use the latter for the sake of weaker brethren, if you like to call them so.

To sum up; *what* I contend for is—

1st. That there is no proof from scripture that the element in the cup, as used by our Lord, was intoxicating.

2d. That it is not unlawful to use unintoxicating wine at the supper.

3d. That the article to be used should be "The fruit of the Vine."

To these three propositions I direct O. F.'s attention.—Yours truly,

R. L.

EDINBURGH, *January 7th*, 1884.

DEAR SIR,—I am glad to see that the correspondence on this subject is continued in this month's Magazine by a letter from the pen of "O. F," and I share the hope with him that you may give space for the discussions for some time to come. I will go farther, and express the hope that those who address you on the subject will do so temperately, avoiding all personalities, and striving to look fairly at whatever is advanced as contributing to the formation of wise and just views on this subject, and not the mere support of any cherished notion. Opinion is maturing and making progress all around us, and whether we are alive to the fact or not, the church when in a healthy state must share in the general advance. The question of "Communion Wine" is not a new one. But many Christians have lately directed their attention to it, and having after due consideration given up the use of alcoholic drinks themselves, and the practice of offering them to others, do not wish to use them at the Lord's Table. Our friend and brother "O. F." has no difficulty in this matter. His argument on the "symbolic" nature of the ordinance, and of the elements used is complete. The wine used was alcoholic, and it is alcoholic wine as we have it now that should be used. He says, "Those who put what is called unfermented wine into the cup are guilty of manifest absurdity, and they thereby change the ordinance." On reading all this, one wonders how they, and so many others could have even gone astray and had any doubt about it. The argument is, however, more ingenious than convincing. We believe too, "That the wine used at the institutions of the supper was the ordinary wine of the country," but we do not believe that it was alcoholic. "O. F." says, 1st. "It should be the wine ordinarily in use in society around us." 2d. "It stands on a higher level than water." 3d. "It cheers and gladdens." 4th. "It is medicinal."

1st. What is the nature of the Fine Old Port Wine in ordinary use

amongst us? A British Consul well acquainted with wine-growing, tells in a recent report a terrible tale of its *adulteration.*

Repeated analysis of the very port wines in use in churches all over the country confirm this, and prove much of it to be a noxious mixture, a large proportion of it being alcohol and other drugs. Is it possible therefore, that such wine is, and does what "O. F." claims for it? 2d. Can it be said to stand on a higher level than water? 3d. Does it cheer and gladden? 4th. Is it medicinal? To all these queries experience and advancing science answer No.

Add to this the fact that the use of strong drink is denounced in the Bible, and that the manifold sorrows, sufferings, and woes of our country are in a great measure attributable to its use, and that in its use and associations all experiences teaches that it "is evil and only evil continually." Such a compound as I have shewn Port Wine "as in ordinary use" to be, cannot be symbolic in the sense "O. F." argues. On the contrary, it is symbolic to the reflecting minds of everything that is fraught with ruin and disaster to our race, and is the most formidable obstacle in the way of the advancement of Christ's kingdom amongst us, and further has by being used at the Lord's Table been the means of once more stirring the craving of those who had been rescued from drink, and of dragging them down again to their ruin. Numerous instances of this are on record and the facts cannot be disputed. Is it therefore reasonable to suppose that our loving Redeemer "in whose mouth there was no guile," would have used at the institution of the supper, an agent the use of which has been the means of ruining myriads of the race whom he came to save?

As has been said by one recently, it cannot be a matter of great importance to the non-abstainer to agree to the use of unfermented wine. He thereby has respect to the tender consciences of his weaker brethren who are exposed to the terrible danger I have just mentioned. I would therefore appeal to our brethren who have not yet seen it to be their duty to abstain themselves to bear with us who have—remembering what Paul says, 1st. Cor. 8 and 13, "Wherefore, if meat make my brother to offend I will eat no flesh while the world standeth lest I make my brother to offend."

JOHN SEIVWRIGHT.

ABERDEEN, *17th January*, 1884.

BAPTIST UNION PROVIDENT FUND.

DEAR SIR,—Please insert this acknowledgement of the following contributions to the Ministers' Provident Fund, received during the year ending October last, and which were not entered in the Anuual Report.

From Cambridge Street Baptist Church, Glasgow, per Mr. R. M'Donald, 15*s.* 8*d.*

From Govan Baptist Church, per Mr. Robert Brash, jun., £2 5*s.*

From Mr. A. C. Barker, Aberdeen, £1.

Yours, &c.,

ALLAN MACDIARMID,
Treasurer.

GLASGOW, *January* 1884.

THE BURSARY QUESTION.

SIR,—In your last issue in calling attention to the question of bursaries, you are in error in saying that "when the subject was mooted a few years ago it received no attention." On the contrary, very considerable time and attention were given to it both in committee, and in a special committee which devoted two evenings to its discussion.

The proposal which I brought before the committee was substantially what you indicate in your note, and had in view, among other things, the

introduction of the principle of competition into our procedure in receiving students. I thought the change would have proved a simple and salutary one. But the opposition which from the beginning we encountered met us here in a stronger form than we cared to contend against; and it not being a vital question, I did not deem it wise to bring it up again in the Union Committee.

Under the more favourable auspices of the committee with which I am now connected, however, it is already virtually being acted on.

If the present committee of the Union follow suit, it will be another instance of their building up things which formerly as the late "opposition," they destroyed.

I will only at present remark that seeing they are now working on the lines on which we wrought in the Union up till the annual meeting of 1882, the ground on which they then based their adverse action, is practically abandoned, and the way, therefore, to union logically open.—I am, yours truly,

OLIVER FLETT.

PAISLEY, *January* 24, 1884.

Intelligence.

OWING to a pressnre upon our space at the last moment, we have been compelled to hold over till next month communications from Govan, Grantown, Keiss, Paisley, Selkirk, Stirling, and Westray.

WE understand that Revs. Dr. Flett, Alexander Wylie, and Jervis Coats are about to start on a tour to Italy, Greece, and Palestine early this month, and will be absent for about three months.

FOREIGN MISSIONS.—The Revs. Jas. Smith, Delhi, and A. S. Jones, China, will visit the churches during March.

ARBROATH.—The Annual Church Meeting was held on Wednesday evening, January 16. The pastor in the chair. After tea, the chairman and other friends delivered short addresses. The treasurer of the church, Mr. Robertson, gave his yearly statement which shewed a balance of £20, which was handed over to Mr. Campbell. The choir gave a selection of music during the evening.—*Sunday School.*—A soiree was given to the parents and scholars on Wednesday evening, January 9. The minister of the church, Rev. John W. Campbell in the chair. During the evening, Mr. Campbell, in the name of the teachers, presented Mr. George Robertson with Giekie's "Life and words of Christ," as a token of appreciation for his long and valuable services as superintendent. Mr. Campbell also presented Mr. Robertson with a pocket-book and pencil-case in the name of the Bible-class, as small mementoes of esteem. A very pleasant evening was brought to a close by each of the scholars being presented with a small gift from the Christmas tree.

CUPAR FIFE.—The Annual Soiree of this Sabbath School came off on Friday evening, January 18, in the Hall adjoining the chapel. There was a large attendance. After a pleasant repast, an excellent programme was gone through. The secretary, Mr. H. Walker, submitted a favourable report of the school for the year preceding. Addresses were given by Mr. J. Beveridge, superintendent, Mr. A. Smith, &c. Rev. Mr. Sidey and others also ably contributed to the success of the meeting. A magic lantern was also exhibited, which greatly enhanced the enjoyment of the evening.

DUNOON.—For 20 years summer services have been held in the Baptist Chapel here, and now and again a few of the friends have met during the winter in the vestry. Such a service was commenced by Rev. Mr. Sowerby, who is residing here for his health, on the first Lord's day in October last, and continued once a day. Ten have been baptised, and a church formed on the 30th Dec., of 21 baptised disciples. Others, it is expected will follow soon.

EDINBURGH.—DUBLIN STREET.—On Sunday evening, January 13, the ordinance of baptism was administered by Dr. Landels to 6 persons, one of whom was a student of theology at

present studying in the Free Church College. Mr. Gillison is the son of a Free Church minister in the North, and has made baptism a subject of enquiry for many years. The result has been a complete change of view, and a conviction that has led him to give effect to that change by offering himself for baptism. In an address delivered on the occasion, he detailed the progress of a very effective argument by the force of which he had been led to his present position. The ordinance was administered in presence of a large congregation.

ELGIN.—*Ordination Services.*—Services in connection with the ordination of Rev. R. E. Glendining, of the Pastors' College, London, to the pastorate of this church, took place on Sabbath, January 6. In the forenoon one of the deacons gave a short account of how the church was led to give an invitation to Mr. Glendining. Mr. Glendining then spoke of the way he was led to give himself to the Saviour; closing his remarks by expressing a hope that the union about to be formed would prove a blessing to all. Rev. W. S. Chedburn, Aberdeen, then preached an eloquent discourse. Rev. R. E. Glendining preached in the afternoon from 1st. Cor. ii. 2. Rev. W. S. Chedburn again preached in the evening. — On Monday evening a social meeting was held in the church which was filled—Rev. R. E. Glendining presiding, and on the platform were Rev. Mr. Cowan, High Church; Rev. Mr. Swan, Congregational Church; Rev. Mr. Smellie, U. P. Church; and Rev. Mr. Bruce, Forres. After tea had been partaken of, the chairman spoke of the attitude he meant to take in coming amongst them. He wished to be a Christian among Christians, and a brother among men. Rev. Messrs. Swan, Smellie, Bruce, and Cowan also addressed the meeting. All the speakers expressed the wish that great success would attend Mr. Glendining in his new sphere of labour. A well trained choir rendered a number of hymns from Sankey's collection during the evening. After the usual votes of thanks, the meeting was brought to a close.

FORFAR — MISSION SCHOOL SERVICE.—The Annual Soiree of the East End Mission School was held in Manor Street Chapel, on Wednesday night—Rev. Mr. Downie, Honorary President, in the chair. There was a large attendance of scholars, parents, and friends—there being upwards of 320 present. Very suitable addresses were given by the chairman, Rev. J. W. Campbell, Arbroath; Mr. Deas, Craichie; and Mr. M'Donald. The choir, under the able leadership of Mr. Anderson, sung some very suitable hymns, which added greatly to the evening's enjoyment Mr. Thom, in his report, showed that the school was at present in a very good condition. The average attendance for the past year was 174, being an increase of 22 over the previous year; also a balance in favour of the school of £1 0s. 8d. Mr. Thom, in name of the teachers and choir, presented Mr. Anderson with a very handsome inkstand, as a token of respect for him as a leader of music, and for the great interest he takes in the school. At the close, a number of prizes were given for regular attendance, after which Mr. Downie pronounced the benediction, which brought a very happy meeting to a close.—*Sabbath School Soiree.*—The Annual Soiree of the Sabbath School belonging to the church was held in the chapel on Tuesday, Dec. 18, Rev. J. Downie in the chair. About 250 sat down to tea. The secretary reported an increase in numbers, attendance, and income. Addesses suitable to the young were then delivered, interspersed with musical selections by a choir of young voices. Prizes for attendance were distributed, and after spending a happy and profitable evening the meeting was brought to a close.—*Watch Night Service.*—In accordance with our usual practice, a watch night service was held on the last night of the old year. Although there were many other attractions in the town that night, the large attendance showed how much such services are appreciated. Addresses, selections of music by the choir, duets and solos, all of a religious character, enlivened the meeting. After twelve o'clock tea was served to about two hundred. An interval followed giving the friends an opportunity for mutual greetings. On the whole it was a delightful meeting, and could not fail to leave pleasant memories.

GALASHIELS.—The Annual Soiree of the Sabbath Morning Fellowship Association in connection with Stirling Street Church, was held on the last night of the year. There was a large attendance. The Rev. D. R. Key,

M.A., Hon. President, in the chair. Addresses were delivered by the Revs. Walter Brown, and Wm. Mowat, (U.P.), and Messrs. Craighead and Tait. Some excellent music was rendered by the members of the association, At the close a watch night service was held, which proved a very interesting and profitable meeting.—*Sabbath School.*—The Annual Soiree in connection with this school was held in the church on Friday evening. The Rev. D. R. Key, M.A., occupied the chair, and after tea delivered an address on "Thoroughness." The children were also addressed by the Rev. Mr. Anderson, Kelso; Pastor Brown, Selkirk; and Mr. D. Craighead, jun., superintendent of the school. Songs, readings, recitations, &c., were very creditably rendered by various of the scholars. Selections of music were also given by Master John Young. The usual votes of thanks closed a very successful and enjoyable meeting.

GLASGOW—FREDERICK STREET.—The first soiree of the Total Abstinence Society was held in the upper hall on Thursday, the 17th January, about 90 were present. Miss White, Secretary of the Glasgow Women's Temperance Prayer Union addressed the meeting in a most interesting and effective manner. She told the following story of Miss Weston, the seaman's friend. A drunkard had the pen in his hand to sign the pledge, but looking up to Miss Weston he said "Be'st thou a teetotaller?" The reply was, "No, but I take only a little to do me good." "Well then," came the rejoinder, "*I'll be like the lady*;" and the pen was put down. That incident made Miss Weston a total abstainer. Addresses were also given by Rev. John Urquhart, who occupied the chair, Mr. Murphy, and deacons Burnfield, Carswell, and Rae; recitations by Miss A. Cruikshank and J. Walker, and a hymn by Miss Kellar. The society, quite recently formed, has a membership of close upon 100.

GLASGOW—JOHN KNOX STREET.—The Annual Soiree of the Home Sunday School took place on Friday night, Jan. 11, in the large hall of the church, which was crowded by a goodly assemblage both of children and adults. Mr. W. R. Pearson, the Superintendent, gave a very interesting report, in the course of which he mentioned that there was 198 names on the roll, with an average attendance of 152. He also drew attention to the fact that there were 47 scholars over the age of 14 in the school, and referred to a new system of marks to be used in future, by which the intelligence, diligence, and good behaviour, of each scholar would be thoroughly tested, and prizes given accordingly. Reference was also made to the formation of a Juvenile Dorcas Society in connection with the school. Rev. P. J. Rollo, who occupied the chair, compared the school with the other schools in the South Eastern District of the "Glasgow Sabbath School Union," and shewed from the elaborate table of statistics issued by the society, that in every respect it was among the most efficient in the Union. A selection of anthems was nicely sung by a choir under the direction of Mr. Fyffe; suitable addresses were delivered by several friends; a number of recitations and songs were well rendered by the scholars, and the annual distribution of reward books took place. The behaviour of the scholars was good, and altogether this soiree was the most successful which has taken place for a long time.

GLASGOW. — SOUTH SIDE. — The Sabbath School held its anniversary soiree on Thursday, December 27. The school is in a very satisfactory condition both as regards teachers and scholars, and the soiree proved a great success. The pastor, Rev. W. H. Elliott presided, and as the teachers attended to the wants of the children he was supported on the platform by the deacons of the church. The pastor and the superintendent Mr. Jackson, gave short addresses, and a few of the scholars enlivened the evening by singing and recitations. The several prizes won by the scholars for attendance and proficiency in the classes were awarded as was also the pastor's prize for the best answers during the year to Bible questions given in the church's *Monthly Messenger*, and advantage was taken of the opportunity to hand Mr. George Logan, the late precentor of the church, a massive gold albert, subscribed for by the choir and a few friends; also a handsome walnut writing desk, fully furnished, was presented to Mr. John Rae by the members of his Bible Class for young women. A very enjoyable meeting was brought to a close by the distribution to each of the children of useful and ornamental articles off a Christmas tree, which had been very

liberally provided by the teachers and members of the church.

GLASGOW.—HILLHEAD.—The first social meeting of this new church and congregation was held on Wednesday last in the Burgh Hall, Byars-road. Tea was served for an hour in the side room, and at eight o'clock the pastor, Rev. F. H. Robarts, took the chair in the hall. In the course of his address, Mr. Robarts reviewed the work of the past four months, which, he considered, was of a most encouraging nature. Addresses were afterwards given by Rev. Lachlan M'Pherson, Mr. C. A. Rose, Mr. Allen Macdiarmid, Dr. Alexander, Mr. A. Rose, and Mr. Tulloch. Plans of the new church presently erecting in Elliott Street were exhibited during the evening. This church had issued a manual at the close of the year. Rules are stated, and societies are spoken of. Questions for personal examination are given, and subjects for prayer suggested. There is a roll of sixty-one members.

GLASGOW—ADELAIDE PLACE.—A very interesting and unique meeting of this church was held on the evening of Wednesday, January 23, in celebration of the jubilee of Mr. John Dron as a deacon of the church. Tea was served in the large hall from 6.30 to 7.30, after which a large gathering of the members and friends took place in the church. Mr. M'Pherson, pastor, occupied the chair and delivered a very interesting and instructive address. Mr. Philip Kelly, who has been a deacon of the church for upwards of 40 years, spoke of the long and valuable services rendered to the church by Mr. Dron, of his consistent and blameless life, of his correctness in the work which he undertook, his regularity of attendance at all the meetings of the church, his stability, fidelity, and unflinching discharge of duty, and concluded by presenting him with a beautifully framed illuminated address, of which the following is a copy.

Address to Mr. JOHN DRON, *Senior Deacon of Adelaide Place Baptist Church, Glasgow.*

WE the undersigned Pastor and Deacons on behalf of the church meeting in Adelaide Place, desire by means of this address to recognise the faithful services rendered to the church by you for so long a period, and at the same time to express our sentiments of sincere and heartfelt affection and esteem.

During a membership now extending to nearly 51 years—for 50 of which you have filled the office of Deacon—amid the many changes that have occurred, you have ever laboured with zeal and perseverance for the peace and well-being of the church, and its present success is due, under the divine blessing, in large measure, to the firm foundation that was laid in its early history, by you and the faithful coadjutors who laboured with you in living dependence upon the Lord and Saviour Jesus Christ.

In presenting this address we desire to express our fervent hope and earnest prayer, that the God of all grace who has sustained you hitherto, and enabled you so long to serve Him, will uphold you to the end, and then when the abundant entrance into His kingdom is bestowed, that He will give unto you the crown of life which He hath promised to all those who continue "faithful unto death."

(Signed)

D. P. M'Pherson.	David Lockhart.
William B. Hodge.	Andrew Ramsay.
Philip Kelly.	James W. Carmichael.
Duncan M'Arthur.	Robert Corbet.
Howard Bowser.	Charles Arthur.
Hugh King.	William M. Findlay.
John Forgie.	Alexander Jenkins.

GLASGOW, *January* 23, 1884.

Mr. Dron, who on rising to reply, was received with loud and prolonged applauses, delivered a short but very touching address. Deacons Bowser, Lockhart, Ramsay, and Arthur, Ex-provost Wilson, Bantaskin, and Rev. Mr. Hadden, Glasgow, also delivered addresses, all bearing testimony to Mr. Dron's sterling character and worth. A letter also was read from Mr. W. B. Hodge, who has been a deacon for upwards of 40 years, expressing regret that he could not be present upon such an interesting occasion, owing to the infirmities of age.

NOTICES TO CORRESPONDENTS.

Contributions received from J. R. M., Glasgow; W. L. T., Cupar; D. H. F., Edinburgh—We do not at present incline to the subject of "unfulfilled prophecy."

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of February, 1884.

CHURCH NOTICES.

CHURCH.	MINISTER.	HOURS OF SERVICE.	
		SABBATH.	WEEK-DAY.
Broughty Ferry—St. Vincent St.,	ARTHUR W. OAKLEY.....	11.15 and 6.30	Wed. 7.30
Dumfries—Tabernacle, Newall Ter,	WILLIAM MUIR	11 and 6	Tues. 8
Dundee—Long Wynd, Nethergate,..	WM. TULLOCH.....	11 and 6.30	Thurs. 8
Edinburgh—Dublin Street,.....	WILLIAM LANDELS, D.D., ..	11 and 6.30	Thurs. 8
,, Duncan Street, Newington	JOHN M'LELLAN,.....	11 and 6.30	Wed. 8
,, Marshall Street,.....	ALEX. WYLIE, M.A., ...	11 and 2.15	Wed. 8
,, Rose Street, ...	OWEN D. CAMPBELL, M.A.,..	11 and 6.30	Wed. 8
Falkirk—Masonic Hall.....	WALTER J. MATHAMS	11 and 2	Thur. 7.30
Glasgow—Adelaide Pl., Bath St.,	D. P. M'PHERSON, B.D.	11 and 2	Wed. 8
,, N. Frederick Street,....	JOHN URQUHART	11 and 2	Wed. 8
,, John Knox Street,.....	P. J. ROLLO,.....	11 and 2	Wed. 8.15
,, Copeland Road, Govan	JERVIS COATS, M.A., ...	11 and 6.30	Wed. 8
,, Cambridge Street,.....	ROBERT HOWIE (*pro. tem.*)..	11 and 7	Wed. 8
,, Sister Street, Bridgeton,	JOHN M. MUNRO.....	11 and 7	Wed. 8
,, Queen's Park, P. Edward St. Vict. Rd.,	JOHN MURRAY,.....	11 and 6.30	Wed. 8
,, South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. ELLIOTT, ...	11 and 2	Wed. 8
Greenock—Orangefield,.....	ROBERT MACNAIR, M.A.,...	11 and 2.15	Wed. 8
Hawick—Baptist Chapel,.....	WM. SEAMAN,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. WILSON.....	11 and 2	Wed. 8
Irvine—Bank Street.....	R. THOMSON	12 and 6.30	Wed. 8
Kirkcaldy—Whyte's Causeway,....	ALEX. BISSET	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	OLIVER FLETT, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	WALTER WALSH,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	GEORGE YUILLE,.....	11 and 2	Wed. 8

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SCOTTISH
BAPTIST MAGAZINE.

Foreign Missions.

DURING the present month the Churches will be visited by the Deputation on behalf of the Foreign Missionary Society, and we take the opportunity of directing attention to the present position and prospects of the mission. At the outset, however, we would congratulate the churches on the presence of these brethren among us. Mr. Smith is already known by face to the churches, and by reputation for his long and distinguished services at Delhi. Mr. Jones will be better known among us before the month passes, and has already given ample evidence of his capacity and zeal in mission work on the wide field of his labours in the Chinese province of Shantung. We doubt not but that these brethren will receive a warm welcome and hearty co-operation, and we trust that the churches will give practical evidence of their unabated interest in this great enterprise, and support the Committee in their proposal to make an advance along the whole line.

We wish to direct attention to this proposed advance, and to the financial aspect of the subject, as it is not one on which the deputation is likely to dwell. The work on the Congo has of necessity engaged the attention of the churches for some time past. To reach the heart of Central Africa through the upper waters of the Congo was a bold and hazardous undertaking, which has not yet passed out of its romantic stage. The magnitude of the undertaking, however, is now beginning to be appreciated. So much ground has to be covered, and so many stations formed along the banks of the river up to Stanley Pool that the missionary-pioneers have been scattered and sadly overworked. The climate has proved a deadlier enemy than the most hostile tribe of natives, and under its influence three of our brethren have succumbed during the past year. Such a calamity has brought home to the committee the need of immediately reinforcing the staff of workers on the Congo, so that each station may have two brethren attached to it, and that they may be in a position to make a forward movement when opportunity offers. The Steamship "Peace" will be afloat on the waters of Stanley

Pool ere long, and it is desirable that "the regions beyond" should be penetrated, and in some measure taken possession of in the name of Christ before many years pass. We trust that the brethren will have the active and prayerful interest of the churches in their great enterprise. Before leaving the subject of Africa, we regret to announce the death of another African Missionary, Rev. Quintin W. Thompson, of Victoria, Cameroons River. Another standard-bearer is thus fallen on the field. May the consolations of God be given to those who will feel the loss most deeply, and may other labourers be thrust forth ere long to fill the breach.

One object of Mr. Jones' visit home is to bring before the committee and the churches the urgent claims of CHINA for a larger share in the society's operations. He submitted an appeal from his brethren at a special meeting of the committee, with the result that after due deliberation the committee resolved to increase the mission staff in China by 14 new men, believing that the time had come to take this forward movement. It remains to be seen whether the churches will support their Committee in taking this step. Bristol leads the way by undertaking the cost of outfit and passage of these brethren as they present themselves and are accepted by the Committee. Other indications have been given of the interest which this new move has awakened among the churches; and we hope that Mr. Jones' visit to Scotland will do much to deepen that interest here. The following sentences from one of his letters are worth quoting:—

"Let me show you that your labours will not be lost on China. I know that the emotional characteristics of the Negro are most engaging, but we scan his country in vain for the evidence of weight or greatness. No monuments, no literature, no chronicles, no institutions to carry on the past or guarantee the future; no laws, no rights, no national spirit, nor no social framework. In China you have *all*; a civilisation and a history; not the clinging of the vine, but the massive proportion and durability of the oak. A people in the fullness of their vigour, and never manifesting it more than now. Such is the people, and such the task to which the Baptists of England are called."

Other additions to the Mission Staff are to be made, and vacancies supplied at other parts of the field—in Japan for instance, and in India. These together make a fresh call on the energy and resources of the Society to which it is to be hoped the churches will respond. They will best do so by increasing and enlarging their contributions. We are persuaded that more could be done in this way, even in the smallest church, by the systematic collection of small contributions. The responsibilities of the Society are no doubt great and are yearly increasing; but its prospects are, as Dr. Judson said, "bright as the promise of God."

Speak to Me of Jesus.

SPEAK to me of Jesus,
In the dawn of morning light;
When the day's orb rises softly,
From the bed of darkened night.
When the worldly cares sit lightly
On the brow of tender years;
When the sun of youth shines brightly,
Unobscured by doubts or fears.

Speak to me of Jesus,
When the bright orb rises high;
In the cheerful glow of sunshine,
From the clear unclouded sky.
In the balmy breath of summer,
In the noon-tide of my day;
'Mid enchanting smiles of pleasure,
He will then direct my way.

Speak to me of Jesus,
When the sun has well nigh gone;
When the light of day's declining,
And the darkness creepeth on.
When the fading leaf sighs gently,
When the warmth of youth has fled,
I will rest on him my burdens,
And my weary aching head.

Speak to me of Jesus,
In my childhoods's joyous bloom,—
In the warmth and strength of manhood,—
In death's dull and dreary gloom.
When the tot'ring step and weary,
When the mists of ev'ning fall,
When earth's slumbers wake to sweetness,
When His presence is my all.

Speak to me of Jesus,
When I join the ransomed throng;
He will then be my Companion,
And the Spirit of my song.
What transporting theme more pleasant?
My enraptured voice to raise,—
Than to sing of my Redeemer,
And the triumph of His praise.

W. A.

Readings in Genesis.

III. The First Sin.

By Rev. P. J. Rollo.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat."—Genesis iii. 6-13.

HOW simply was it done. Temptation may be very complicated, but the act of sin is generally very simple. How easily was it done. It is easy to throw yourself over the precipice when you have been conducted to its edge; only one step more, and you are gone. How quickly was it done. It did not take long to ruin the race. The consequences of that transgression will last as long as time, yet it was the act of a moment. How difficult it is for the young to realise that they may purchase a lifetime of trouble by the folly of an instant. As has been well said, * "You can throw away a character in one act as you can throw away a stone, and no more recover it than you can recover a stone that has been thrown into the sea."

If the fall of the woman was rapid, the fall of the man was more so. There was so much more to bring him down. The power of human persuasion, of human example, and of apparently successful sin—for though she had eaten she did not die. What a threefold cord is this to drag souls downwards—the persuasive word of a beloved one, the example of a trusted one, and the appearance of momentary success and enjoyment in evil.

And now, when the act was done their eyes began to open to its consequences. Innocence is happily blind; temptation is madly blind; but guilt opens the eyes. We may cast the die with pleasure-blinded eyes, but, when it is cast, we awake to see what we have done.

* Dr. Parker.

There can be no mistaking the significance of the truth indicated by the shame of our first parents; namely, the fact of their separation from nature. Before, they had been at one with nature, with God and with one another. Now they are separated from nature by a sense of shame, from God by fear, and from one another by selfishness.

First they realise they are no longer at one with nature, and feel the necessity of supplying by art a want unknown before. So has it been ever since. Fallen man is ever seeking to replace nature by art—the robe of innocence by the garments of pretence. It is a vain attempt. The guilt shows through. The garment may be ample, gaily adorned, cut in the most fashionable style, with the precepts of the law written on its broad phylacteries; but the guilt shows through, and the guiltiness is felt. Unconscious innocence has been supplanted by a constant consciousness of evil. There is no worse punishment to the impure, none more inevitable, than this, that all things become impure to him. No art will bring back to him the sense of innocence. By no pretext will he be able to purify the impure world with which he has surrounded himself.

Next we are told of the separation from God. "They heard the voice of the Lord God, walking in the garden in the cool of the day," or as it should read, "They heard the steps of God." First they heard His steps, and then His voice. It was ever in the cool of the evening that God appeared to the men of old, because then they were in a state most susceptible to serious impressions. The beautiful Greek word for night *ευφρονη*, means literally the time of calm, sober thought. Then there is stillness in the soul, and the dissipating impressions of the day have lost their power. "My meditation of Him," says the Psalmist, "shall be sweet," or, literally translated, "like the calm evening hour." At this most fitting time, when the intoxication of satanic delusion had subsided, and a stillness, preparing them for calm reflection had stolen in upon their souls, God came to our first parents. But when they heard the sound of his approach they fled from His presence. A sceptic may laugh at this; but a child will understand it. When he has committed a sin he dreads the once welcome meeting with his father; he is easily startled, readily alarmed. To the apostles, in the prison at Philippi, the tumult of the midnight earthquake came like a divine proclamation of release; but to the sinful jailor, it sounded like the crack of doom. "Sirs," he cried in desperation, "What must I do to be saved!" So now, to these transgressors, the footfall of God sounded like the approach of judgment.

What a defence from God—the trees of the garden! But is our defence any less childish if it is only human—natural? All men know that they have sinned and come short of the glory of God, but few come forward to confess it. What are the rest doing? They are hiding away from the thought of God in a refuge no better than the trees of Eden. And God may let them hide while the light lasts. But when the sun of life's little day is setting, the heat of its passion cooled down, and stilled the bustle of its activity, how often is there

a sound of the approach of the Eternal; and how His dread "Where art thou?" causes the soul to shrink and cower in its nakedness. And yet how much better for the sinner to hear his name called while he lies upon a bed of pain, or even of death, than first to hear the summons from the judgment throne. There is nothing more terrible for a man than to get beyond the voice of God in this world, and become insensible, to the last, of His presence.

Though Eve first sinned, Adam was first called. He was the head of that first home, and so far responsible for his wife. She had to bear her own burden of punishment; but first Adam had to answer for her. So, while every member of the human family will have to answer to his own name, there will be some with whom judgment will begin, because theirs were the first in privilege and responsibility.

The first confession of Adam is not a confession of sin but of shame. It was the truth, but only half the truth. The sense of shame and nakedness was but the outgrowth of the sin; and the sin itself must be acknowledged. God will have no half confessions, however sincere. All the iniquity must come out. The sin is the great thing, not the shame—not the inflamation, but the poison which has caused it. *This* must come fully out in our confession if it is to be well with us. Not "I am ashamed," not "I am wretched," not even "I am vile," but "I have sinned," is the word that will bring relief. *This* is the difficulty. There is many a man who would rather torture and mutilate himself than confess right out "I have done wrong." Most of us have to be driven to this; the confession has to be dragged out of us. And it is straight to this that God leads Adam. "I am naked, ashamed, afraid," said Adam. "The question is, have you sinned?" was the divine response.

Nothing could be more startlingly true to life than the man's reply to this interrogation. He throws the blame partly on his wife, but principally on his Maker. It was not merely the woman who tempted him; it was the woman whom God gave him. The medium of temptation was the gift of God. The woman again, on being appealed to, throws the blame upon the serpent. Neither of them can answer simply and without excuse, "*I* have sinned," each must shift the guilt upon another. And this with perfect truth. It *was* the woman whom God had given him that tempted Adam; it *was* the serpent that beguiled Eve. And yet what could have made us realise more deeply the reality of their fall than these perfectly correct replies. There can be no more paradise indeed where there can be so much selfishness and so much cowardice. And it was all in vain; for though the question passes quickly from the one to the other, each is held responsible for his own share of the guilt.

How thoroughly has this meanness permeated the heart of humanity. A child will find an excuse for its sin as soon as it can speak; what is more common in any family than the excusing of self by throwing the guilt upon another; and how many of the greatest of men have manifested in this way their descent from Adam. There is endless

variety in those excuses, but no originality; this passage contains the root of them all. One says it was God that tempted him, another, the devil, another, his fellow-man, while another says, "I could not help it"—or "circumstances were against me," not seeming to realise that he is thus indirectly accusing God. It is with such excuses that the way to hell is paved, that the soul is entangled in Satan's net, that the sting is bandaged up in the poisoned wound. No sinner will receive the blessing from the Lord until he has given up the last shred and tatter of self-defence—like the prodigal, who was welcomed home, because, without any attempt at apology, he abandoned himself to his father's mercy, or the publican who went down to his house justified, because, without a thought of exculpation, he simply cried, "Lord, be merciful to me a sinner." So long as David attempted to justify himself, the hand of God was heavy upon him, and his moisture was turned into the drought of summer; but as soon as, without reserve, he acknowledged his sin unto his God, its iniquity was forgiven, its poison was extracted. To this rule of God, there has been, there can be, no exception. He only will be saved who seeks no hiding place but God, who holds back nothing from God, makes no conditions with God, and urges no other plea but that of the divine mercy pure and simple in Jesus Christ. God help us to keep to this attitude. "For this shall every one that is godly pray unto Thee in a time when Thou mayest be found; surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance."

General Gordon.

DURING the recent debate on Egyptian affairs in the House of Commons, Mr. Gladstone made the following reference to General Gordon, who has been sent to extricate the Egyptian Government from its difficulties in the Soudan:—"What is General Gordon? He is no common man. It is no exaggeration in speaking of General Gordon to say that he is a hero. It is no exaggeration to say that he is a Christian hero. It is no exaggeration to say that in his dealings with Oriental people he is also a genius." Such an eulogy pronounced upon one who is regarded as the only man capable of dealing with the present complications in southern Egypt has led many to ask in surprise, "Who is General Gordon?" It may interest our readers to be put in possession of a few facts that will enable them to answer that question. These facts are drawn from "The story of Chinese Gordon," by A. E. Hake. This man who is the subject of such absorbing interest at present, and who is engaged in his pacific enterprise on the Nile, is certainly remarkable both as to his character and achievements. He is without a doubt "A Chris-

tian hero." His character is Christian ; his achievements have been heroic. It is no doubt owing to the fact that he has been mostly engaged in the service of foreign governments, that he is so little known at home while his name is almost a household word among Arabs and Chinese.

Charles Gordon is a highlander by descent, and a soldier by birth and education, having been born at Woolwich 51 years ago. His father was a Lieutenant-General in the Royal Engineers, and upon this branch of service the son entered, having passed through the military schools. He had only reached his majority when he was despatched to the Crimea, which was then the seat of war. Here he remained till the war was over, digging trenches and throwing up batteries. He was present at the storming of Sebastopol. Having attracted the notice of his superiors by his skill and daring he was decorated with the legion of honour at the close of the war. His next duty was to assist in surveying the new frontier of Russia as fixed by the treaty of Paris, a frontier the lines of which have been effaced by the recent Turkish war. He was afterwards employed at the same work in Armenia. Returning home after an absence of three years, he was sent in 1860 to China to assist in operations carried on under the allied forces of France and England. When these were concluded he was despatched with a body of men to Shanghai to clear the neighbourhood of that city of the Tai-ping rebels who were threatening its safety. A glance at the map of China will show the position of Shanghai at the mouth of the Yang-tze river, which drains the central provinces of the Celestial Empire. The province to the west of the river near the sea, and as far up as Nankin, 400 miles from the coast, was the scene of the Tai-ping rebellion and the theatre of Gordon's exploits. The rebellion was at first an outbreak of religious fanaticism, headed by a village Schoolmaster who believed himself inspired. He professed to have seen God who had commissioned him to declare war against the Empire and extirpate the reigning dynasty. Calling himself "the Heavenly King," and making the most absurd pretensions he soon gathered an army round him, and having captured several fortified towns in the province, he marched upon Nankin and took it. The rebellion thus became formidable; the Imperial troops failed to crush it, so that it ran its course for years until under the oppressions and cruelties of the rebels one of the fairest provinces of China was was fast becoming a desert.

The "Heavenly King" had reigned for 13 years at this time, and had an army 100,000 strong. The Governor of the province had a body of disciplined troops at hand, but being in want of a leader he applied at length to the English general at Shanghai, who sent Lieutenant Gordon to take command. Writing home to his parents on his appointment, he said, "I am afraid you will be much vexed at my having taken the command of the Sung-Kiang force, and that I am now a Mandarin. I have taken the step on consideration. I think that any one who contributes to putting down this rebellion fulfils a humane task, and I also think tends a great deal to open

China to civilisation. I can say that if I had not accepted the command I believe the force would have been broken up and the rebellion gone on in its misery for years. I trust this will not now be the ease, and that I may soon be able to comfort you on this subject." The modest anticipation of this letter was very speedily realised, for in six months the back of the rebellion was broken! His knowledge of the country and his engineering skill no doubt contributed to this result; but his swift and daring movements and his sudden and impetuous attacks paralysed the rebel forces who had been accustomed to more deliberate tactics. Fort after fort he stormed and took; the towns held by the rebels he first invested and tried to force into surrender. He wished to shed as little blood as possible and sternly forbad his soldiers to sack the towns they took. Everywhere he was welcomed by the natives as their deliverer; everywhere he inspired confidence. The rebels whom he had defeated and taken prisoners joined his army and fought under him in the next engagement. His own example was inspiring enough. "In almost all his engagements Gordon found it necessasy to be constantly to the front, and often to lead in person. The officers of his force were brave men enough, but were not always ready to face their desperate antagonists; Gordon in his mild way would take one or other of these by the arm and lead him into the thick of the fire. He always went unarmed himself, even when foremost in the breach. He never recognised danger; to him a shower of bullets was no more than a hail-storm. He carried one weapon to direct his troops—a little cane, and this soon won for itself the name of 'Gordon's magic wand of victory.' His Chinese followers seeing him always victorious, always foremost in the fight, concluded it was his wand that ensured him protection. The idea encouraged the Ever Victorious army greatly, and was of more service to the young commander than all the arms he could have borne." It took little more than a year to crush the rebellion completely and restore Nankin to the government. The "Heavenly King" after hanging all his wives committed suicide. Gordon's work was done. The Chinese government showered its honours on him—its yellow jackets and peacock's feathers, and voted him a large sum of money. The military distinctions he did not refuse, but the money he would not accept. He had undertaken the task in the cause of humanity, trusting in God to give him success, and he would accept no reward other than the sense of having done his duty. This is a marked feature in General Gordon's character, of which there is abundant illustration. He spent his allowance of £1200 a year in providing comforts for his army and in relieving those who had been victims of the rebel king. The Prince Regent of China called on the English minister at Pekin, as he was about to leave for England, and said, "I could not allow you to leave without coming to see you about Gordon. We do not know what to do. He will not receive money from us, and we have already given him every honour which it is in the power of the Emperor to bestow; but as these can be of little value in his eyes, I have brought you this letter and ask you to give it to the Queen of England, that she may bestow

on him some reward which would be more valuable in his eyes." In a letter written to his mother about six months previous to his return he says—"Do not think I am ill-tempered, but I do not care one jot about my promotion, or about what people may say. I know I leave China as poor as I entered it, but with the knowledge that through my weak instrumentality upwards of eighty to one hundred thousand lives have been spared. I want no further satisfaction than this." When he left Shanghai for England it was universally felt that China was parting with her greatest hero and best friend. The press, the merchants of Shanghai, even one or two of the rebel chiefs, united to testify their admiration of the man who has since been known in Europe as "Chinese" Gordon.

Ten years elapsed and the attention of Europe was again directed to him in a different part of the world. Six of these, from 1865 to 1871, he spent at Gravesend in the construction of the Thames' defences. At the same time other work of a far higher kind occupied his thoughts. "To the world his life at Gravesend was a life of self-suppression and self-denial, to himself it was one of happiness and pure peace. He lived wholly for others. His house was school, and hospital, and alms-house in turn—was more like the abode of a Missionary than of a Colonel of Engineers. The troubles of all interested him alike. The poor, the sick, the unfortunate were ever welcome, and never did suppliant knock vainly at his door. He always took a great delight in children, especially in boys employed on the river or the sea. Many he rescued from the gutter, cleansed them and clothed them, and kept them for weeks in his home. For their benefit he established evening classes over which he himself presided, reading to and teaching the lads with as much ardour as if he were leading them to victory. He called them his 'Kings,' and for many of them he got berths on board ship. The work-house and the infirmary were his constant haunts, and of pensioners he had a countless number all over the neighbourhood. Many of the dying sent for him in preference to the clergy, and ever ready was he to visit them, no matter in what weather or at what distance. But he would never take the chair at a religious meeting, or be in any way prominent. He was always willing to conduct services for the poor and address a sweep's tea-meeting; but all public speechifying, especially where complimentary speeches were made in his honour he *loathed*." Such was the man who in 1874 took service with the Khedive and succeeded Sir Samuel Baker as governor of the tribes in Upper Egypt. He began by refusing the £10,000 a year the Khedive proposed to give him, and only accepted as much as would defray his expenses. The object of the expedition was to establish military stations on the upper reaches of the Nile, and by means of them to reach the Arab slavers and strike a blow at the inhuman traffic. This was an undertaking entirely suited to the genius of Gordon, but he soon found that the Egyptian government was not sincere in its anti-slavery professions. The true motive of the expedition he believed to be "a sham to catch the attention of the English people." Nevertheless, he determined to proceed, though he knew he would

have to depend chiefly on his own resources. "I will do it," he said, "for I value my life as naught, and should only leave much weariness for perfect peace." It took two years to do it, but it was done effectually; he had laid a strong base for future and more extensive operations against the Arab slavers. These he undertook after a short visit home. He had resolved, however, not to undertake them unless with extended powers. To all his demands the Khedive agreed, so that he returned to his work as Governor-General of the Soudan. But where, it may be asked, is the Soudan? It is literally "The land of the blacks," lying south of the equator—a district 1,600 miles long, and nearly 700 miles wide. It is for the most part desert, except in the region of the lakes and streams that feed the Nile. From the Victoria and Albert lakes on the equator the river flows south for 1,000 miles when it receives as a tributary the Blue Nile coming from the north-east, and draining the country of Abyssinia. At the junction of those rivers is Khartoum, the head-quarters of the Governor-general. Gordon reached this place in May 1877, travelling through the desert from the Red Sea by Abyssinia, where he had some territorial disputes to settle. His real work, however, lay to the west of the Nile, in the district of Darfour where the Arab slavers were in strength. To deal with this question at all was a most difficult and delicate task, but here is the spirit in which he undertook it: "I go up alone, with an infinite Almighty God to direct and guide me; and am glad to so trust Him as to fear nothing, and indeed, to feel sure of success." What was this task he had undertaken? "To give peace to a country quick with war; to suppress slavery among a people to whom the trade in human flesh was life and honour and fortune; to make an army out of perhaps the worst material ever seen; to grow a flourishing trade and a fair revenue in the wildest anarchy in the world. The immensity of the undertaking; the infinity of details involved in a single step towards the end; the countless odds to be faced; the many pests—the deadly climate, the horrible vermin, the ghastly itch, the nightly and daily alternation of overpowering heat and bitter cold—to be endured and overcome; the environment of beastial savagery and ruthless fanaticism —all these combine to make the achievement unique in human history." In accomplishing what he did, he used the same tactics as in China—the same swift and daring movements, the same vigour of attack where attack was necessary, and still showing the same unbounded faith in God and generous treatment of men. By this means he became a terror to the slave-dealers, and a deliverer to the oppressed natives and slaves, hundreds of whom he liberated. He regarded himself as God's instrument in this work. "Were it not," he says, "for the very great comfort I have in communion, and the knowledge that He is Governor-general I could not get on at all." In this radiance of faith and in this atmosphere of prayer he swept across the deserts on his cushion-footed camel, and dealt with the wild Arab tribes with the same coolness and hopefulness as he had dealt with his "kings" at Gravesend. After three years of desperate labour, having ridden 8,500 miles, he could say at the conclusion of his

task: "I do not profess either to have been a great ruler or a great financier, but I can say this—I have cut off the slave-dealers in their strongholds, and I have made the people love me."

Such is the man who is at present engaged in the pacification of the Soudan. A fortnight ago he reached Khartoum and was received by the people with almost delirious joy, thousands crowding to kiss his hands and feet, calling him the "Sultan of the Soudan," their "Saviour." In his address to them he said, "I come without soldiers, but with God on my side, to redress the evils of the Soudan. I will not fight with any weapons but justice. There shall be no more Bashi-Bazouks." Such is the influence of his name that there is now no apprehension for the safety of Khartoum, and in all liklihood the beleagured garrisons in the district of Bahr Ghazel, some 500 miles away to the south, will be relieved without firing a shot. He is gone to arrange for the withdrawal of Egyptian and Turkish troops from the Soudan, and to restore the territory to the native tribes. With such a programme he hopes to dispose of the Mahdi without much difficulty. This pretender he regards "as a mere puppet put forward by the largest slave-holder in Darfour, having assumed a religious title to give colour to his defence of the popular rights."

Some apprehension seems to exist as to his proposed treatment of the slave question; but General Gordon must turn his back upon himself before he can show any tenderness to the slave-dealers, although from his perfect knowledge of the situation it may not be possible for him to deal with the question in the summary fashion its demerits deserve. It is well, however, that the country should know this man, and it is well the Christian church should know him. It is said that before starting from London he sent a request for prayer to a religious meeting over which Canon Wilberforce was presiding, saying, "I would rather have the prayers of that little company gathered in your house to-day than I would have the wealth of the Soudan placed at my disposal. Pray for me, that I may have humility and the guidance of God, and that the spirit of murmuring may be rebuked in me." Let us hope that this request may be responded to in wider circles. Let us also hope for the sake of the work he has in hand, that his application of an old prophecy is not entirely at fault when he wrote from the banks of the ancient Nile; "I entirely take that prophecy of Isaiah as my own, and work up to it as far as I can;—'And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and He shall send them a saviour, and a great one, and he shall deliver them.'"

TALKING WITH OUR EYES.—A dear little child, about two and a half years old, was lying in bed one morning looking in her mother's face, who in turn was gazing fondly on the child. Neither spoke for a while, when the little one smilingly said, "You'se talking to me, mamma." "No, darling," said her mother, "I did not say any thing." She quickly replied, "Yes, mamma, you *is* talking to me wiv your *eyes*, and you say, 'O, you dear little girl, how I do love you!'"

In Lo-debar.

"And the king said, is there not yet any of the house of Saul, that I may show the *kindness of God* unto him."– 2 Sam. ix. 3-8."

I.

Long in Lo-debar, like the Prince of old,
I hid away from Jesse's royal Son,
His fame I heard of as the mighty one,
Yet failed to seek him with a purpose bold,
For his sweet graciousness had not been told,
Nor half the wonders he hath ever done
In lives that else had unto error run,
Shaped to his service, mine still lame and cold.
It came at last, a message from the king,
Who would show kindness for the Father's sake,
And to his royal palace straight would bring,
The stricken one his bounty to partake;
O joy! and do I sleep or do I wake?
While others serve him I can only sing!

II.

Poor souls, imprisoned and oppressed with fear,
Lame of your feet, and lagard in your lives;
For you, the King's own messenger appears,
His word invites you, and His spirit strives.
This his true glory is that He forgives,
And blots the gloomy record of past years.
Awake! bestir yourselves, and dry your tears,
'Tis time to praise him for the joy he gives;
Your father's lands restored, and you reset,
In royal honours seated at his board,
The best his noble bounty can afford;
Yours with the heirs for ever; canst forget
Such matchless favour, or refuse to sing,
Grace so unbounded, love so like a King?

Janet K. Muir.

Kilmarnock.

"How vividly in the momentary chill and darkness of the grave of baptism do we enter into the meaning of His death who suffered for us all! And in the exultant uprising—the quick recovery of the bated breath that follows, how fully do we seem to enter into the joyful experience of His quickening! So closely does the symbol thus press upon the reality that Paul in that bold "Know ye not?" seems to appeal to the believer's baptism as the *experience* of his Lord's death and resurrection, and as making it thus a subject of memory as well as faith."

A Cosy Corner for the Bairns.

By Rev. Walter J. Mathams, Falkirk.

THE WRECKER'S LANTERN.

ABOUT a hundred years ago a brutal custom prevailed along the south-west sea-board of the English coast. Reckless, cruel, and wicked men in devilish desire for gain were in the habit of placing false lights on the head-lands in order to allure passing vessels to destruction amongst the rocks and sandbanks. Many a fair ship deceived as to its position by their flaming beams, sailed unconsciously to a dreadful doom. The pitiless wretches who had fired them, when they saw the accomplishment of their object at once pounced down upon the wreckage, and sometimes shed the blood of those whom the laws of God and man commanded them to save. Harrowing stories of their crimes and cruelty could be told without number, but we will leave them unspoken and think of an incident concerning this custom, which will strengthen our hearts in admiration for the blessed power of self-sacrifice.

It was a cold, dark, dreary night. The wild wind lashed along the shore. The rain beat with cutting sharpness in the faces of all who were outside the shelter of their homes. It was the wrecker's harvest time.

On the cliffs stood a little cottage. Inside seated round the fire smoking and talking, sat a group of wreckers. No thought was in their minds but that of plunder. The fury of the elements outside chimed in with their feelings and made them laugh and smile, as if they had been changed from men into deadly demons.

A small wicker cot stood in one of the corners of the room. Within it lay a little boy. His eyes were closed as if in sleep. The men thought that he was asleep, and took no notice of his presence. But children are not always asleep when we think they are. The eyelids may be down, yet at the same time, both ears and heart may be very wakeful. Thus it was with this lad. He was listening eagerly to every word that was uttered. God was listening too, but the men thought neither of God nor the child.

The leader of the gang looked up as a fierce gust of wind shook the fastenings of the shutters and said—

"This is the night for us. We'll be richer in the morning than we are now. There's a homeward-bound three-master in the channel, and she'll be about abreast of us at mid-night. Have the light ready and fixed in its place, and get the carts down to the beach. Here's luck to us, and loss to others."

With that they lifted their glasses and drank the inhuman toast and then began to busy themselves with their preparations. An immense lantern was drawn out into the middle of the floor, and some of them

trimmed the wick and poured in the oil. All this time the boy was quietly watching them from his cot. Little did they think that his eye was upon them and that his tiny hand would undo all their labour.

"Are you all ready," shouted the leader, "if so, we'll start for the rock."

"Ready, aye ready," replied the others, and they immediately took up the lantern and went out, closing and locking the door behind them.

A few minutes passed. The sound of their feet died in the distance. The coverlid of the cot moved, and the little boy sprang out upon the floor. He put on his clothes as fast as he could, and clasping his hands together looked up to heaven and said—

"O God help me to do this."

He ran to the door and lifted the latch, but it was locked and would not move. A shadow of disappointment fell over him. Then leaping into a chair he climbed up the sill, pulled back the hasp, opened the window, and dropped down upon the ground. Waiting a little to see whether any one was watching him, he collected his thoughts and made out his plan of action. He would follow the wreckers at a distance, and creep up the lantern rock as soon as they were gone. He strained his eyes looking through the darkness, and catching the gleam of the light, he ran on behind as fast as his shoeless feet would move. The journey was long, rough, and dangerous. At last the swinging of the lantern ceased. Then it rose and fell as the wreckers lifted it over the lines of the rocks in the sea. A short time elapsed and it shone out over the water from the furthermost and highest rock of all. The men returned by the way they went, and came towards the boy. What would he do now? they would surely see him and take him home. No, no—God shelters the tiniest birds in the hollow of his hand. The little fellow looked round for a hiding place, and found one behind a boulder that lay by the side of the road. Presently the men passed so near that they kicked against it, which made the poor child tremble and pray. As they went by one of them said—

"He'd be a clever man who could climb up that rock without knowing the secret of the path, and even then he would need to have a cool head and a steady foot. The lamp is as safe as a dead man in his grave."

The boy heard, and feared that after all he might fail in his enterprise. Nevertheless, as soon as they were out of hearing he started again. This was the wildest part of the road. Still he went on over the sharp stones until he reached the sea. Now came the greatest difficulty. Would it be possible for him to get from rock to rock? Would not the water carry him away? Facing the risk, he placed his feet in the cold waves and pressed on. Over the keen edges of the rocks he climbed, and marks of blood from wounded feet tracked his way. More than once he sank down beneath the surface of the water as he waded from point to point; but at last he was at the base of the rock on which the lantern stood. As he rested against

it for a little, he looked up and saw it rising almost perpendicularly into the air. Surely his labour must be lost, how could he possibly get to the top? The thought came. If the men could do it he could. So he began to climb. He tried first one way and then another, but all to no purpose. Then he crept round the rock searching for some mark to guide him. He found it. As he groped about a piece of rag torn from the coat of one of the wreckers came under his hand. With a thrill of delight he set himself to his task with greater vigour. But, oh it was weary work. Now he got up a step or two, and then slipped back cutting his face, his feet, and his hands. Still he rose higher, little by little, till at last he could not find a single projection above to grasp and hold. What should be done now? He waited and wept. Then something struck him on the face. What could it be? Only a sea-bird? No, it was a rope fastened on the top and swinging in the wind. He clutched and held it. Then putting his feet against the rock, and getting his body at an angle from it with the rope, he began the most perilous part of the ascent. He was becoming dizzy and faint from loss of blood and fatigue. If he should let go all would be over. He held on with a firm grip. Then many upward struggles, and he fell fainting on the surface of the rock, and the glare of the light nearly blinded him. The fierce wind and the cool rain soon brought him round. He knelt on his hands and knees and crawled towards the lantern. Would he in his weakness be able to move it from its place? With the strength of God he would, and with God's strength he did. His hands are on it. It shakes and lifts at one side, and falls back again. Another effort, and another. It rises higher and slips back not so far. He gathers up all his strength for one supreme attempt. He gets firm purchase with his feet. Now it is moving, higher and higher still. One push more and it will be over. The light flickers, the framework shakes, it is off its balance, and crashes down the sides of the rock into the sea. The child struggles back to hold his footing. It is too late. His head reels, he falls over the brink, and rolls down the cutting rocks into the pitying waves, and into the strong arms of his God.

Two lights put out in a moment! But a brighter light flames up in heaven. The child is there shining with the glory of Christ's approval. His poor, cold corpse is at the bottom of the sea, and to-morrow, the waves will toss it on the shore like a piece of tangled weed. Never mind. What cares the new-fledged lark for the broken shell of the egg, when it soars towards the sky? All is well. We die that we may live. The child is safe and happy. Let him rest.

But what was the effect of his noble deed? I will tell you. It prevented a great crime, saved a gallant ship and many lives, and was the means of leading some of the cruel wreckers to forsake their trade, and to live honestly before God.

Children believe it! A child's hand guided and strengthened by divine power, many overturn a fiery wrong, break down a stronghold of the evil one, and write an everlasting name in the books of heaven.

Notes of the Month.

THE friend and father of the German Baptist Mission, Rev. J. G. Oncken, died at Zurich on January 2, in his 84th year. Though deprived of our opportunity last month we wish to call attention to the event. When the story of his life is told it will be found to be one of the most interesting of modern times. Half a century ago, he, with six others, formed a church in Hamburg, of which he was appointed pastor. To-day there are 150 churches connected with the German Mission, having 1500 preaching stations and nearly 30,000 members. This result is mainly owing to Mr. Oncken's labours and to his skilful management of the mission which he founded and which he piloted through many difficulties. Few among us know "what persecutions he endured" in the earliest years of the enterprise; how he and other members of the little church in Hamburg "took joyfully the spoiling of their goods" in their successful struggle to secure religious toleration in Germany. Associated with the mission there are two institutions which owe their existence to Mr. Oncken; one being the publishing establishment, over which he presided for many years, and which is now under the able management of Dr. Bickel; the other is a permanent college and Missionary Institution recently organised, regarding which full information was given in our last number. It will thus appear that Mr. Oncken and his co-workers were fully alive to the importance of using the press in prosecuting their Home Mission work; and not less so as to the necessity of providing an adequate education for their pastors and mission agents. These facts ought to furnish food for reflection to our Home Mission and Education Committees.

"MR. KÖBNER, colleague of the late J. G. Oncken of Denmark, died on 2nd ult. in his 77th year. Born on the island of Fühnen, Denmark, where his father was chief rabbi, the brilliant young Jew settled at Hamburg, where he became a writer of plays for the theatre. His wife, the daughter of a general, was converted under Mr. Oncken's preaching; and in 1836 Köbner himself was brought to a knowledge of the truth. He was soon recognised as the great preacher of the denomination, and was also its poet and hymn-writer, as well as its most powerful representative in the press. He edited the Baptist hymn-book, which included many of his own compositions. Among his works was a Christian drama on the Vaudois, whom he depicted as the Baptists of the Middle Ages; and his last production was "The New Earth, a study in Eschatology." A man of great versatility, Köbner served on every committee, and trained a great number of missionaries."

WESTMINSTER is again astir with political excitement. As last year

the debate on the address has been unusually prolonged; but it has been signalised by a challenge from the opposition on the Egyptian policy of Her Majesty's Government. The challange was briskly responded to by government and the whole body of the Liberal party. The debate which followed received at the outset a splendid contribution from Mr. Gladstone, and at the close from Mr. Goschen; while the vote was a complete vindication of the Egyptian policy of the government as expounded by the Premier. The Tory leaders had no counter-policy to put against that which they denounced; and their amendment, supported only by the mild irrelevancies of Sir Stafford Northcote, and discredited by the impotent shrieks of Lord Randolph Churchhill, deserved the quietus it received. Had the case of the government been much worse than it was, they would still have deserved well of the House in face of the no-policy of the opposition; to have acted otherwise would have been to put "a political blank cheque into the hands of Lord Salisbury." No one blames an opposition for calling a responsible government to account when occasion requires it. Mr. Gladstone himself did so on the Eastern question previous to 1880. But he had a distinct and emphatic policy to announce—the "bag and baggage" policy which he is at this moment carrying out in the Soudan; and it was mainly that policy, rather than the eloquence with which it was expounded and enforced as the Tories would have us believe, which put the Liberal party into power. Rightly or wrongly, the country believes that the policy of Mr. Gladstone is founded on that "righteousness" which "exalteth a nation;" and until there is some serious breach of this fundamental principle the policy is not likely to lack support. We do not regard the government as infallible, but we believe that they represent the prevailing sentiment of the country, and we believe they have the welfare of the country at heart.

We are glad to note that the cause of temperance makes progress in the church. It appears that of 1843 pastors of churches, whose names appear in the Baptist Handbook for this year, 953 are pledged abstainers; 100 more are names of ministers who are not in pastorates. The total number gives an addition of 315 pastors to the cause of temperance during the year. There are also 1956 church and sunday-school officers reported, which also represents a considerable gain in numbers. The Rev. J. T. Seers, who is responsible for these numbers, says, "We believe that our future statistics will show that a considerable number of ministers who are not at present on our list are total abstainers, as new names are continually being received." Of the 235 students in the colleges 223 are abstainers. It also appears that in the sister churches of the Congregational Union, of 2605 ministers 1317 are abstainers; and 306 students out of a total of 363. This promises well for the cause of temperance in Congregational and Baptist Churches.

At the Quarterly Meeting of the General Committee last month a

Sub-Committee was formed under the convenorship of Mr. Rose, having for its object to raise £1200 during the year on behalf of the Ministers' Provident Fund, so that it may be placed upon a safe and permanent footing. The churches are likely to hear more of this committee before long, and will, we hope, give the brethren much encouragement in their undertaking.

Correspondence.

THE COMMUNION WINE.

SIR,—I do not propose to enter upon the discussion of this topic—I have doubts as to its being for the edification of the churches—save thus far: Is it not a mistake the use we make of Scripture references in this matter? To strong statements on *both* sides, as to the nature of the wine used at the institution of the Supper, must the reply of the candid reasoner not always be, "Not proven?" Then again, surely it is well to bear in mind that the state of society in respect to the vice of drunkenness in New Testament times, was very different from our own to-day. Drunkards, no doubt, there were, and always had been, but for all that, intemperance was not one of the great hindrances to the spread of the gospel, as it is with us to-day. So that to wrest Scripture to make it give a total-abstinence dictum necessitates expositions, interpretations, and methods of argument, which do not savour of that frank ingenuousness, which should characterise our dealings with Scripture statement.

Is it not a sufficient basis for the discussion of this question, that the Christian disciple as under law to Christ, should *in everything* seek to display that "Love" which "worketh no ill to his neighbour?"

DELTA.

ABERDEEN, *February* 12, 1884.

SIR,—Your correspondent O. F. deserves well of the denomination for calling attention to the question of "Communion Wine," as abundant evidence is furnished by the letters which appeared in your last issue, that the ideas which prevail on that subject are extremely hazy. Your correspondent C. C., for example, contends "that any product or fruit of the vine is in keeping with Scripture." Now one only requires to think of the different "products" of the vine used in medicine and in the arts, to see the ridiculous nature of this statement. Tartar, argol, cream of tartar, are in common use, and many other "products" will occur to the minds of your readers.

Again C. C. maintains that the "term 'wine' is as truly applicable to the unfermented as the fermented," and in proof of this he refers to "the Wine lists of those who are in the trade." It is difficult to understand why "the Wine lists of those who are in the trade" should be quoted to determine the use of one of the most important words in Comparative Philology, but, whatever be the authority with which those "wine lists" are invested, there are other and higher authorities by whom it is maintained, that the term wine has invariably been applied, by the Indo-European family of nations, to the fermented juice of the grape. While wine then is undoubtedly the "fruit of the vine," the latter is not necessarily wine; and this term cannot be applied to the unfermented juice of the grape, without doing violence to the universal and historical use of the word. Every housewife knows that fruit preserves may be kept from

fermenting by covering them with paper dipped in alcohol ; this can also be done with grape juice, but the term wine is equally inapplicable to any of these substances.

The only remaining item in C. C.'s letter calling for notice is the quotation from the Vindiciæ Judæorum, in which the author says, "Here at this feast every connection ought to be so pure as not to admit of any ferment, or anything that may fermentate." Now it will be clear, to any one acquainted with the subject, that the only "fruit of the vine" which is "so pure as not to admit of any ferment" is that in which the grape sugar has been decomposed by fermentation, or in which the process has been checked by the introduction of alcohol or some other "drug" having similar antiseptic properties. In eastern countries especially the fruit of the vine could not be kept from "vinous" or "acetous" fermentation, unless by placing it in vessels hermetically sealed. The moment these vessels were broken fermentation of some kind would be liable to set in, and it would be highly incongruous to have the substance used at the Passover feast actually undergoing fermentation. Consequently the Rabbi Mannasseh Ben Israel is in perfect agreement with your correspondent O. F., who maintains that "The bread was unleavened in order that it should be free from leaven or what is corrupting and of the nature of rottenness. The wine was fermented for the same reason. In passing through the fermenting process the substance in it liable to corruption becomes exhausted."

Your correspondent R. L. is also in evident confusion when he says "that a large proportion of so-called port is manufactured in this country, has scarcely a drop of the fruit of the vine in it, and all port, wherever made, contains from 35 to 45 per cent. of *proof spirit*." (1) Why should the wine be objected to because it "is manufactured in this country?" Surely home manufactures should be encouraged as far as possible. But, perhaps R. L. means by "manufactured" that the "so-called port" is not wine at all, but a counterfeit substance, having the same relation to wine that "butterine" has to butter. If this be R. L.'s meaning, then the moral is that, for Communion purposes, care should be taken to procure wine, and not this spurious article, just as true economy would prompt one to guard against the "noxious mixture" called "butterine," and commonly sold as butter. (2) R. L. goes on to say, that this wine "has scarcely a drop of the fruit of the vine in it." Now what is meant by this statement? Does R. L. mean that, when the process of fermentation is completed, the juice of the grape no longer exists in its original form? The import of the statement in that case will be that the grape juice has been converted into wine by fermentation—a result which one would naturally expect. But if he means that the "fruit of the vine" was never present in its original form, then the substance in question is not wine, and ought not to be "so called." (3) R. L. further states, "that all port, wherever made, contains from 35 to 45 per cent. of *proof spirit*." If R. L. had been better acquainted with the facts, he would have spoken more guardedly ; but even admitting the accuracy of the statement, what follows? The *proof spirit* of the excise, it may be explained, contains 50.2 parts by weight of alcohol to 49.8 parts by weight of water. On this the government charge, as duty, 10/6 per gallon. Now this *proof spirit* is not an adulterant, but is added openly and avowedly to "fortify" the wine, and in deference to public taste. "There can be no doubt that if the taste could be diffused for the genuine wines of the Rhine and France, it would be better for the wine-drinking classes of the community." If R. L. will inaugurate a movement to instruct the public taste in this matter, he may count on the hearty co-operation of the present writer.

Again R. L. seems to fancy, that fermented and intoxicating are almost

synonymous terms. Now this is not the fact. For example, the ordinary bread in use is fermented, and derives its pleasant and agreeable taste from the presence of alcohol, but it is not intoxicating. In like manner, there are many genuine wines which contain only a small percentage of alcohol, with no added spirit, and are therefore practically unintoxicating. If claret or light hock were used as a "Communion Wine," the ordinance would not be changed thereby; there would be nothing to injure those who have been called "weaker brethren;" and the most tender conscience on either side would not be affected.

Before closing, it is almost necessary to refer to the analysis of wine given in R. L.'s letter in the Magazine for December 1883, as that analysis is certainly calculated to mislead. After stating that "the so-called port wine . . . . in some cases is a mere decoction of logwood, whiskey, &c.," the subjoined list is given :—

Sugar, 6.87 per cent.; ash, 0.24; potash, 0.9; phosporic acid, 0.2; acetic acid, 0.4; alcohol, 20.40; proof spirit, 43.30.

Now, taking this list in connection with the words quoted, one having no knowledge of organic analysis would naturally infer that these substances are comparable with "logwood, whiskey, &c.," and have been added to the wine. So far, however, is this from being the case, that most of the substances named are present in the grape. Sugar is one of the essential constituents of grapes, and generally some of it escapes the decomposition effected by the yeast plant in fermentation. Ash (various silicates), potash, phosphoric acid, tartaric acid, are all present in the "fruit of the vine" in its original state, and are in no sense adulterants. Phosphoric acid is present usually in the seeds of plants (and the vine is no exception), and it is to this fact that seeds owe their nutritive character. Potash and tartaric acid (sitartrate of potash) are present in the grape in much larger proportion than in the wine. Acetic acid is due to the process of fermentation having gone too far, and is almost invariably present in minute quantity. Alcohol is certainly not an adulterant, and *proof spirit*, as has been shown, not strictly so, for every one expects *proof spirit* in "fortified" wines.

It would have been better if a complete analysis had been given, instead of the imperfect one furnished by the foregoing list, as it would then have been seen, that many other salts are necessarily present, besides those indicated. In reference to these salts a chemical authority says, "As distinctive marks of the genuineness of wine, they are of the highest value." Indeed if the substances mentioned in the above list were not present, no further proof would be required, that the wine was not genuine but something falsely "so called."

In conclusion the writer wishes to express hearty agreement with O. F. in his remark, that "the drunkenness that prevails has nothing really to do with the question." Drunkenness is a disease, often hereditary, and involving more or less of moral responsibility. With the victims of this malady all right-minded persons will sympathise, and none more than the followers of Him who came to seek and to save the lost. But one cannot see that the change desired would benefit them in the least, and even if this were possible, we dare not, and must not, alter an ordinance which was instituted by Christ. If ordinances may be changed at will, and for expediency, we as a denomination have no right to exist. When, and if, obedience ceases to be our watchword, the day of our downfall will not be far off.

SCOTUS.

SIR,—In a letter by C. C. anent the Communion Wine in the Magazine for February last I am delighted to observe the following passage, "As

Baptists our appeal is to Scripture. We have Scripture for the mode and the subjects of Baptism, and we have Scripture for the contents of the cup."

C. C. having evidently large and thorough knowledge of the subject, I would therefore request him to make good his position, by proving from Scripture the contents of the cup for the information of the church generally, and for setting at rest the mind of such as halt between two opinions.—I am, &c.,

C. L.

[A letter received from "O. F." will appear next month.]

Intelligence.

ALVA.—The scholars, teachers, and others in connection with the Sabbath School of the Baptist Church, Alva, held their annual social gathering in the Christian Institute, on Wednesday evening, February 6. The Rev. Mr. Laing, pastor of the church, presided. Addresses were delivered by the chairman, and by a number of members and friends of the congregation. Songs, dialogues, recitations, &c., were also rendered by a number of the friends present. Instrumental selections were given on the harmonium by Mr. Alfred Jamieson.

BRANDERBURGH.—The Baptist Church in this place has been called to mourn the loss by death under painful circumstances of one of her most worthy office-bearers. Mr. John Mitchell held the office of deacon in the church for twenty-two years, and discharged his duties with great prudence and zeal for the glory of God. He was most unassuming in his manner, and devoted to the cause, and entering in his efforts in Sunday school, prayer meeting, and household visitation among the sick to win souls for the Redeemer's kingdom. He was well known as a Christian, and as one who in the office of the deaconate had purchased to himself a good degree and great boldness in the faith which is in Jesus Christ. He left home two weeks ago in the best of health and spirits to prosecute the fishing at Plopton, Rosshire. He took suddenly ill, and after four days great suffering he fell asleep in Jesus. Much sympathy has been felt and expressed for the bereaved widow who mourns her loss.

DUMFRIES.—The friends here are making an earnest effort to extend Christian work among the young, and in connection with the Sabbath School and Bible Class have started a library. They will be glad to receive additions in the form of books of travel, history, biography, missionary enterprise, &c., which may be addressed to R. Carlyle, 5 Rosevale Cottages.

DUMBARTON.—On Sabbath, Feb. 3, Mr. John M'Lean, late of Stirling, was ordained to the pastorate of the Baptist Church here. In the morning the service was conducted by Rev. George Yuille, Stirling, who addressed the newly appointed pastor from the words, "Take heed to thyself and to the doctrine," 1 Tim. v. 16; and also addressed the church from 1 Thess. v. 12-14. Mr. M'Lean preached in the evening to a large congregation. On Tuesday evening a public soiree in connection with the ordination took place in the Burgh Hall, which was completely filled, there being about 1000 persons present, all the denominations in Dumbarton being represented. The chair was occupied by the Rev. John Downie, who for a considerable time laboured with acceptance as pastor of the congregation. After contrasting the meeting with that which had taken place when he had gone to Dumbarton, he welcomed Mr. M'Lean amongst them, and at the same time bespoke for him their sympathy, support, love, confidence, and help. The Rev. Mr. Yuille next spoke, referring particularly to the work carried on by Mr. M'Lean in Stirling. Mr. Neil Black, a member of the congregation, welcomed the new pastor, and the audience having sung a hymn of welcome, Mr. M'Lean delivered a very earnest address, based on

the sentiments contained in the hymn. The meeting was subsequently addressed by the Revs. James Paterson, E.U., Wm. Watson, U.P., F. H. Naylor, Wesleyan, Lachlan M'Pherson, Western Infirmary, Glasgow, George Whittet, James Strachan, George Wilson, Helensburgh; Messrs. Alexander M'Kay, and James Dow, Stirling, also delivering congratulatory addresses. During the evening a selection of sacred music by the church choir added much to the pleasure of the meeting, which was felt to be both happy and profitable.

EDINBURGH.—*Bequests.*—The trustees of the late Mrs. L. Muir, 1 South Findhorn Place, have, through Mr. W. Finlay, S.S.C., intimated to the schemes interested that the truster has bequeathed a legacy in the following terms:—"To the trustees of Bristo Place Baptist Chapel, with which I have been connected, for such purposes in connection with the church as they may think expedient, the sum of £500;" and to the various Baptist Mission Schemes the following sums, viz.:—Home Mission, £300; Irish Mission, £300; Foreign Mission, £500; China Inland Mission, £200; Congo Mission, £200; German Mission, £200; Zenana Mission, £200.

GLASGOW.—ADELAIDE PLACE.—A series of evangelistic meetings were held in Norfolk Street Mission Hall, South Side, in January, extending over a period of seven days. The services were conducted by Rev. Wm. Millar, Coatbridge, and Mr. Colin Chrystal, agent of the mission, which were of a most encouraging character. The gospel was clearly and vigorously preached. The earnestness which characterised the hearers, and the evident anxiety apparent in their countenances indicated that the word was not being spoken in vain. Many were dealt with in the enquiry meeting, several professed conversion to God. The Hall on Tuesday evening, January 15, presented a lively appearance, being crowded to the door on the occasion of the Mission's Annual Soiree. Deacon Kelly in the unavoidable absence of the esteemed pastor, occupied the chair, and beside him were Revs. Mr. Urquhart and Millar; Deacons Ramsay, King, and Carmichael; Messrs. Gray, (Kirkcaldy), Chrystal, Stewart, and Cran. After tea, the chairman in the course of a characteristic speech expressed the hope that the mission would continue to be a great blessing morally and spiritually in this needy neighbourhood. Interesting and stirring addresses were delivered by several friends, which were interspersed with a selection of hymns ably rendered by a choir, and by a quartette party accompanied on the harmonium. Towards the close, the usual votes of thanks were given, and this large and most enjoyable meeting was dismissed by Deacon Kelly, who pronounced the benediction.

GLASGOW.—FREDERICK STREET.—The Annual Soiree of the Sabbath School took place on January 24. The Rev. John Urquhart in the chair. Deacon Thomas Baxter, superintendent, reported on the roll—Boys, 103; girls, 110; total, 213; average attendance 175, or upwards of 82 per cent. The roll of teachers was 23, with an average attendance of 20. The sum of £13 7*s.* 7*d.*, had been collected during the year for missions, and other purposes. He was glad to be able to report one conversion. Addresses were delivered by the chairman; the Rev. Fergus Ferguson, D.D., Montrose Street, E.U. Church; and Mr. J. Moir Duncan. Misses Buchanan, and M'Farlane, and Deacon Goodall; Messrs. James Walker, and James M'Lean, with Misses Brown, and Paterson, carried on the musical and elocutionary part of the programme.

GLASGOW.—SOUTH SIDE.—Services commemorating the seventh anniversary of the settlement of the Rev. W. H. Elliott as pastor of this church were held on Feb. 3, when sermons were preached by Rev. David Russell (Congregationalist) in the forenoon, Rev. F. H. Robarts in the afternoon, and by Mr. Elliot in the evening. On Tuesday evening the 5th, a soiree was held in the church when nearly 400 sat down to tea. The pastor occupied the chair and was supported by several ministerial friends. Addresses were delivered by the chairman, who remarked that the past year had been one of prosperity in church work, that each successive year made him happier in his ministry and increased his confidence in the future usefulness of the church, and by Rev. A. Leiper, B.D., of Gorbals Parish Church, R. Hood, E.U., A. Wylie, M.A., D. P. Macpherson, B.D., and Mr. George Logan. The church choir rendered some sacred pieces in an efficient manner during the evening.

GOVAN.—*Annual Meetings.*—The Sunday School Anniversary Services in connection with the above church were held in December last. On Sunday, the 23d, the annual special sermon to the children was preached in the afternoon by the pastor, Rev. Jervis Coats, M.A. There was a large attendance of scholars, parents, and friends, at what was a very interesting service.—The Annual Soiree of the school took place on the evening of Thursday, December 27. After all had been provided with the accompaniments usual on such occasions, the president, Mr. Coats, congratulated the scholars and teachers upon the prosperity which had attended them during the past year. The number of scholars is 267, and of teachers 28, being the largest in the school's history; while the regularity of attendance, and the general efficiency of the school has never been better. A few short addresses, explanatory of the objects in connection with the Baptist Missionary Society, to which the year's collections were to be devoted, were then given. After songs, recitations, &c., by some of the scholars and teachers, a very pleasant meeting was brought to a close with a magic lantern exhibition.—On Wednesday, January 16, the annual business and tea meeting of the church was held, the pastor being in the chair. Satisfactory reports were presented by the Secretary aud the Treasurer. The former showed the continued steady growth of the membership, which has always been a feature in the history of this church, while the latter reported a total income of £565 11*s.*, and a total expenditure of £551, 14*s.* 5½*d.*, leaving a balance in hand of over £13. Encouraging statements from the various agencies in connection with the church, the Sunday School, Minister's Bible Class, Religious Improvement Association, Choir and Musical Society, Tract Society, "Scottish Baptist Magazine" Committee, and others were also read and approved. They all showed an advance along these lines of Christian endeavour. A pleasing feature in the evening's business was the advantage, which was taken of the occasion by the church to show their hearty sympathy with the pastor and to encourage him in his work. The following sentiments were formally expressed by the treasurer, Mr. Brash, seconded by Mr. M'Laren, another deacon who has likewise been associated with Mr. Coats from the beginning of the church, and received with the heartiest acclamation:—"That we desire to embrace the opportunity which the New Year presents us with, to renew the expression of our unabated affection for yourself personally, and our continued appreciation of your pastoral services, to congratulate you on all your labours in the Master's service, and to wish you, your wife and children a very happy New Year." Mr. Coats made a suitable reply. The whole proceedings were of a very enjoyable and stimulating nature; and the result apparently was a deepened sense of gratitude to God for His past mercies, and a stronger determination to prosecute the work of the gospel in every sphere that is or may be opened up.

GRANTOWN-ON-SPEY.—Rev. R. Steel, Home Mission Evangelist, spent three weeks here during the month of January, conducting a Bible Reading in the chapel every alternate afternoon at 2.30, and delivering an evangelistic address every evening at 8. He had also several meetings in the country. During the first two weeks, the interest and attendance was most encouraging, many coming great distances every evening to be present. The results also were so gratifying that Mr. Steel was induced to stay another week, but the weather became very stormy which materially affected our attendance. More than a dozen, we believe, have been helped to decision for Christ; most of them are men, and two or three are in advanced years. One, an old man of 70, who has long been an adherent, and whose parents were members of the church has already applied for baptism, and we expect many more to follow his example. Altogether we believe a good work has been done, and we hope to see yet more fruit from these meetings. Mr. Steel has left here for Branderburgh, after which he intends going to Rutherglen for a month, where a new Baptist Church is likely soon to be formed.

KEISS.—Mr. H. M'Lean, who finished his course of study in Glasgow at the close of last session, has accepted an invitation to the pastorate.

KIRKCALDY.—The annual meeting of the Young Men's Fellowship Association connected with Whyte's Causeway Church was held on Feb. 12. The Rev. Alex. Bisset, pastor of the church, presided, and was supported on the

platform by Revs. Mr. Lister, Leslie, and Mr. Wilson, Helensburgh; Messrs. Herriot, Gourlay, and Love, Kirkcaldy. After tea the chairman gave an address on "How to study the Scriptures with profit." The secretary, (Mr. John Love, junr.) gave an interesting report on the work done by the members of the Association during the year. Mr. Wilson addressed the young men on "The necessity for self-discipline." Mr. Lister followed with an address on "The Christian in the world," and Mr. Gourlay on "The defects of the Reformation." During the evening several anthems were sung by the choir, and accompanied on the harmonium by Miss Sang. After the usual votes of thanks, a very pleasant and profitable meeting was brought to a close.

PAISLEY—STORIE STREET.—*Soiree.*—The annual Sabbath School Soiree was held in the church on the evening of Tuesday January 8. Every part of the building was occupied, a large number requiring to be accommodated in the hall below the church until the service of tea was over. Dr. Flett presided, and in his address gave expressions to the pleasure he had in meeting with the scholars; complimented them on the steady and successful work which had been done during the year, and wished them similiar success during 1884. Addresses were given by the superintendent, Mr. Thos. Smith, and by Messrs. G. Coats, A. Neilson, G. Parlane. The church choir, accompanied by the organ, rendered several musical pieces with great taste and refinement. A large number of presents were given to the scholars as they retired—the presents consisting of books for the more advanced classes, and toys for the younger portion of the children. The meeting was regarded as highly successful by both teachers and scholars.

PAISLEY.—GEORGE STREET.—The Annual Soiree took place in the chapel on Friday, January 25. The Rev. George W. Landels, pastor, presiding. Deacon Duncan M'Phail, who gave a brief history of the church, said they all knew the pastor had just been to the south, and had brought home a wife. In the short time—six months—he had been with them, he had won all their hearts, but as deeds spoke better than words, he would just present these (and the speaker lifted to the table, from some place of concealment, a black marble timepiece, and two ornaments) to the pastor. Dipping again to the hiding place, he brought up a lady's walnut work-table, which, in a few words, he presented to the young wife. Deacon Galbraith, from some other hiding place, then produced a silver inkstand, which he presented to the pastor. Mr. Landels, in the course of a graceful and touching reply, said—these gifts were not needed to tell him he had a place in their affections, he knew that by their tones when they spoke to him, by the light in their eyes, and by the grip of their hands. The Rev. F. H. Robarts, in an able practical address, said, among other things:—Don't expect the pastor to preach always equally well; don't expect him to spend time in needless calls; don't call needlessly on him; don't expect him to know when you are sick, unless you tell him; don't expect too much from the pastor's wife. The wife of the minister would do them good service, chiefly by being helpful to him; there was no such office in the church as the minister's wife. Dr. Landels, of Edinburgh, father of the young pastor, following with an address of great beauty and power. Other addresses were delivered by the Rev. A. Fyfe Burns, M.A., Established Church, Paisley; Revs. John Urquhart and A. Grant, Glasgow; and Rev. J. Crouch, Paisley; and with these on the platform were Rev. R. Macnair, M.A., Greenock, vice-president of the Baptist Union of Scotland; Rev. A. Henderson, and others. The choir, led by Mr. M'Phail, added to the cheer of the evening.

SELKIRK.—*Soiree.*—The Annual Soiree in connection with this church and congregation was held in the Town Hall on February 11, and was well attended. Mr. Brown, pastor of the church, presided, and on the platform were the Rev. Mr. Anderson, Kelso, (who conducted the anniversary services on the Sunday); Pastor Alex. Thomson, Rev. Messrs. Walter Brown, and D. R. Key, and Mr. D. Craighead, jun., Galashiels; Rev. Robert Scott, Ulverston; and Rev. James Frame, Selkirk. The chairman, in introducing the proceedings after tea, said that the meeting reminded them that as a separate church they were now four years of age. Their roll of members numbered sixty-four, making a clear increase of five during the year. They would thus see that they were not growing very rapidly, but they had the hope that

since they had not grown in a night, they would not perish in a night. They were like a child who was not growing altogether to length, but was carrying its breadth along with it. They had not been fed with what he might call the dainty dishes of modern philosophy and new theology; they preferred the "old corn of the land," the grand cardinal doctrines which had been their treasure from earliest years. Although they had not been making the progress they wished, still, by the grace of God they would succeed in the future. He desired, in the name of the church, to thank all the strangers for their presence there that evening. Mr. Thomson, Galashiels, then addressed the meeting in his usual earnest manner. Mr. Jas. Frame, in the course of a short address, said it was his wish to be one with all who were engaged in Christian work. Mr. Walter Brown also expressed his gratification at hearing of their growth, and his desire was that in the days to come they might grow fast, and strongly as well. Mr. Craighead followed in a few remarks, in which he spoke of Jesus Christ as the great theme of all preaching. Mr. R. Scott, Ulverston, spoke on the question often asked in these days—"Is life worth living?" Mr. Anderson and Mr. Key also addressed the meeting. A number of anthems and other pieces were sung during the evening by the church choir, under the direction of Mr. Alex. Scott, and the proceedings were brought to a close about half-past ten o'clock.

STIRLING—*S.S. Soiree.*—The annual soiree in connection with this school was held on Monday evening 14th January—Rev. George Yuille in the chair. The hall was well filled, a Christmas tree, with its customary furnishings, forming a prominent feature of the decorations in the centre space. After tea, the chairman briefly addressed the children, and called upon them to recite the pieces they had prepared for the occasion. Mr. Swan, superintendent, then addressed them and referred to changes that had taken place in the school during the year. Prizes were awarded at the close to the elder scholars, while the motley fruit of the Christmas tree was distributed, with much amusement among the younger children. The usual votes of thanks brought a happy meeting to a close.

WISHAW. — The quarterly business meeting of the church was held on February 16, the pastor presiding. The secretary reported that the effort towards reduction of debt had been very successful, the proceeds of the sale of work amounted to £101, and this with the money previously collected, enabled them to pay off £240 of debt, besides defraying the expenses of cleaning the chapel and putting in a new stove. Arrangements had also been completed to have the remaining debts amounting to £500 on loan from the Baptist Union Loan and Building Fund repayable by instalments at the rate of £30 per annum.

WESTRAY. — ORKNEY. — On Wednesday, January 9, a soiree was held in the chapel in connection with the completion of the repairs recently executed. There was a large attendance of friends, and on the platform, with the pastor, who occupied the chair, were Revs. Andrew Chapman, U.P., J. C. Adams, F.C., and J. C. Hodge, Congregational (Kirkwall). The chairman in the course of his address expressed the thanks of the church to the many friends who had so kindly aided it in its undertaking. Encouraging addresses were delivered by all the gentlemen on the platform, and several hymns were well rendered by the choir. The usual votes of thanks concluded the meeting. The chapel, which formerly was wholly unfit for worship, has now been made neat and comfortable, and already the result is seen in an increased attendance at the Sabbath services.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of March, 1884.

CHURCH NOTICES.

Church.	Minister.	Hours of Service.	
		Sabbath.	Week-day.
Broughty Ferry—St. Vincent St.,	Arthur W. Oakley.....	11.15 and 6.30	Wed. 7.30
Dumfries—Tabernacle, Newall Ter,	William Muir	11 and 6	Tues. 8
Dundee—Long Wynd, Nethergate,..	Wm. Tulloch.....	11 and 6.30	Thurs. 8
Edinburgh—Dublin Street,.....	William Landels, D.D., ..	11 and 6.30	Thurs. 8
,, Duncan Street, Newington	John M'Lellan.....	11 and 6.30	Wed. 8
,, Marshall Street,.....	Alex Wylie, M.A., ...	11 and 2 15	Wed. 8
,, Rose Street, ...	Owen D. Campbell, M.A.,..	11 and 6.30	Wed. 8
Falkirk—Masonic Hall.....	Walter J. Mathams	11 and 2	Thur. 7.30
Glasgow—Adelaide Pl., Bath St.,	D. P. M'Pherson, B.D.	11 and 2	Wed. 8
,, N. Frederick Street,....	John Urquhart	11 and 2	Wed. 8
,, John Knox Street,.....	P. J. Rollo,.....	11 and 2	Wed. 8.15
,, Copeland Road, Govan	Jervis Coats, M.A., ...	11 and 6.30	Wed. 8
,, Cambridge Street,.....	Robert Howie (*pro. tem.*)..	11 and 7	Wed. 8
,, Sister Street, Bridgeton,	John M. Munro.....	11 and 7	Wed. 8
,, Queen's Park, P. Edward St. Vict. Rd.,	John Murray,.....	11 and 6.30	Wed. 8
,, South Side, Corner of Kirk St. and Buchan St.. Gorbals,.....	W. H. Elliott,.....	11 and 2	Wed. 8
Greenock—Orangefield,.....	Robert Macnair, M.A.,...	11 and 2.15	Wed. 8
Hawick—Baptist Chapel,.....	Wm. Seaman,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G A. Wilson.....	11 and 2	Wed. 8
Irvine—Bank Street.....	R. Thomson	12 and 6.30	Wed. 8
Kirkcaldy—Whyte's Causeway,...	alex. Bisset	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	Oliver Flett, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	Walter Walsh,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.	George Yuille,.....	11 and 2	Wed. 8

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Baptist Foreign Missionary Society

PROGRAMME OF ARRANGEMENTS

For March 1884

Sunday,	2	Greenock	Rev. A. G. Jones.
Sunday,	2	Paisley	Rev. J. Smith.
Monday,	3	Greenock	Rev. A. G. Jones. Rev. J. Smith.
Tuesday,	4	Paisley	Rev. A. G. Jones. Rev. J. Smith.
Wednesday,	5	Helensburgh	Rev. J. Smith.
Thursday,	6	Rothesay	Rev. A. G. Jones.
Thursday,	6	Wishaw	Rev. J. Smith.
Sunday,	9	Glasgow	Rev. J. Smith.
Monday,	10	Glasgow	Rev. A. G. Jones.
Tuesday,	11	Glasgow	
Wednesday,	12	Kirkcaldy	Rev. J. Smith.
Wednesday,	12	Leslie	Rev. A. G. Jones.
Thursday,	13	Dunfermline	Rev. J. Smith. Rev. A. G. Jones.
Friday,	14	Dunfermline	Rev. J. Smith.
Sunday,	16	Edinburgh	Rev. J. Smith.
Sunday,	16	Stirling	Rev. A. G. Jones.
Monday,	17	Edinburgh	Rev. J. Smith. Rev. A. G. Jones.
Tuesday,	18	Galashiels	Rev. A. G. Jones.
Tuesday,	18	Largo	Rev. J. Smith.
Wednesday,	19	Selkirk	Rev. A. G. Jones.
Wednesday,	19	Anstruther	Rev. J. Smith.
Thursday,	20	Dundee	Rev. J. Smith.
Thursday,	20	St. Andrews	Rev. A. G. Jones.
Friday,	21	Broughty Ferry	Rev. J. Smith.
Sunday,	23	Aberdeen	Rev. J. Smith.
Sunday,	23	Dundee	Rev. A. G. Jones.

P.S.—Remittances to be made payable to Mr. Alfred Baynes, at the Mission House, or forwarded to Rev. Geo. Yuille, Southfield, Stirling.

SCOTTISH
BAPTIST MAGAZINE.

Christian Socialism.

SOCIAL questions continue to press upon us with increasing urgency. They press upward in an increasing demand for legislative reform; they press downward in disclosing the need for Christian enterprise that exists about our doors, and the call for personal regeneration. From many of our large centres of population a "bitter cry" of want and misery has been heard during the past winter, while it is to be feared that the same oppression, penury, and vice exist elsewhere, though inaudible to us. It is impossible for us to sit still and fold our hands under a state of things which is a disgrace to our so-called Christian civilisation. As we are not free from responsibility we ought not to decline service nor allow ourselves to feel helpless in the emergency. We are in presence of the symptoms of a disease which we may be sure is not of yesterday but has grown upon us, impairing our social health, and which if not alleviated or removed will inevitably induce paralysis and decay. A physician deals with the symptoms in order to ascertain their cause. We must deal in the same way with our social disorders. It is getting to be understood that social health—purity, progress, contentment—can only be acquired and maintained in accordance with social laws—those economic and administrative laws which are inspired by justice. These rule society as certainly as gravitation rules the spheres. It follows that when these are infringed, be it in the making of laws or in the pursuits of trade, their evil consequences sooner or later appear; and when they are extensively and persistently outraged society becomes disorganised. It may almost be taken as an axiom that "at the root of every social problem lies a social wrong." This at least is true: "The domain of law is not confined to physical nature. It just as certainly embraces the mental and moral universe, and social growth and social life have their laws as fixed as those of matter and motion. Would we make social life healthy and happy, we must discover those laws, and seek our ends in accordance with them. Whoever, laying aside prejudice and self-interest, will honestly and carefully make up his own mind as to the causes and the cure of the

social evils that are so apparent, does thereby the most important thing in his power toward their removal. This primary obligation devolves upon us individually, as citizens and as men. Whatever else we may be able to do this must come first." Something will be gained if this aspect of the question be brought home to us. The voice of the people will thus again be recognised as the voice of God, telling us that we have broken His law in the pursuit of our own interests; and that until *our* laws, our social institutions, our habits of trade, conform to the supremacy of His, the scourge must fall on us. If this truth be recognised—if it be understood that in this matter we have not to do with men but with God, not with arbitrary custom, but with a divine law, a disposition to reconsider the matter will speedily be induced and the first step taken towards reform.

But only the first step. It is easier to detect an evil with a desire to remedy it than to know what remedy to apply. In this case the evil is many-sided; its pressure, as we have said, is being felt everywhere. And it is not only complex, but inveterate as well. It is of long standing; it has grown with our growth, and the present acute stage has been brought about by the quickened action of causes that have long been in operation. How are we to deal with an evil so complicated and so deeply rooted? It is evident that any drastic mode of treatment designed to effect a speedy cure must, in the nature of the case, be discredited. There will always be a few over-zealous spirits who, from the top of the emergency, will loudly advocate some short and easy remedy, and vend their social nostrum with an air of infallibility. But as in the individual so in the state, restoration to health requires time and care even under the wisest treatment. This is merely to say that if we believe in the cure of the present evil, we must add fortitude to our faith and to fortitude patience. But if so, what then? Let us at least face the problem with an open Bible in our hands. If our social life be largely an infringement of that fundamental law which requires us "to do justly and love mercy and walk humbly before God," we shall most readily discover and correct the error by a reference to this divine standard of duty. We must no longer hesitate to apply the test. If the will of God is to be done on earth as it is done in heaven, it can only be by bringing our life on earth, in all its manifold relationships, into harmony with His written word. Who shall say how far the present mischief has been caused by leaving our Bibles at home? Out of respect for religion we have excluded it from our common life and secular pursuits, with the result that our social life has become degraded and its relationships disorganised, while our religion, divorced from

practice, is in danger of becoming a superstition if not an hypocrisy. What God hath joined together we ought not to put asunder. We must restore the Bible to our legislation, to our trade and commerce, to our factories and mills, to all the industries and relationships of life. For the religion of Christ is not form, though it seeks and must find a form, it is spirit and life, and wherever it comes its breath like the breath of spring breathes health and hope. It is the only specific that can change the dull "winter of our discontent" into something like "glorious summer."

To what extent is it within our power to apply this remedy? Of the many aspects of the case, to which shall we immediately address ourselves? We may dismiss at present the legislative aspect. The time approaches when it will be dealt with in a practical way. Laws that are partial, as many of our land laws notoriously are, become a source of oppression and a fountain of discontent. When the people are adequately represented in our legislature they will justly insist upon revising those laws that were framed to create or conserve some monopoly. This however by the way. There is another and more pressing aspect of the question waiting our recognition. For what purpose does the Church exist in the world if not to "save" the world? And why did Christ say to His disciples, "Ye are the salt of the earth," if He did not mean them to be scattered and impart their savour? Salt that will not impart its savour loses it. A disciple who is only anxious to be saved may possibly succeed; there is no limit to the grace of God. But it is certain that he who, taking Christ at His word, leaves his salvation in His hands and "seeks not his own things but the things of others" is likely to find the felicity of heaven blend with his earthly life. He is a disciple after Christ's own heart. Society will be the better for him, and so will the church. For "the salvation of society, the hope for the free full development of humanity, is the gospel of brotherhood—the gospel of Christ. Social progress makes the well-being of all more and more the business of each; it binds all closer and closer together in bonds which none can escape. He who observes the law and the proprieties, and cares for his family, yet takes no interest in the general weal, and gives no thought to those who are trodden under foot, save now and then to bestow alms, is not a true Christian." It is for the church to realise the socialism which selfishness renders impossible for the world. It can only do so in the measure in which the spirit of selfishness is cast out of it. Is it for no purpose with reference to us in these last days that the picture of the Pentecostal church has been left to brighten the pages of the New Testament for all time? The picture has its shadows as well

as its lights, and we are in the habit of thinking that the shadows ultimately absorbed the lights before the matter became history. Be that as it may, the burden of New Testament teaching is that the spirit of that Pentecostal church must be the regeneration of society. We say the *spirit* of that church, because any attempt merely to reproduce its form must fail to exhibit its essential characteristic. Any form of church life to be effective must be organic, *i.e.*, it must be the product of its own hidden life and such as gives best expression to its energies. If the level of spiritual life be low, a church with the best possible "constitution" will be feeble and languid, whereas if the level be high the most defective constitution will not prevent it from being a blessing to society. This question of social disturbance, of social wrong and wrong-doing, is pre-eminently a question for the Christian church; and it will be found that those churches will soonest respond to it where the compassionate spirit of Christ prevails, and whose form of church-life can be most readily adapted to the emergency. By its emphatic recognition of this truth the following passage from a writer whom we have already quoted deserves attention :—

"In the reaction from the glaring injustice of present social conditions, some wild schemes have been proposed and still find advocates. But to my way of thinking they are as impracticable and repugnant as they can seem to those who are loudest in their denunciations of 'communism.' I am not willing to say that in the progress of humanity a state of society may not be possible which shall realise the formula of Louis Blanc, 'from each according to his abilities, and to each according to his wants;' for there exist to-day in the religious orders of the Catholic Church, associations which maintain the communism of early christianity. But it seems to me that the only power by which such a state of society can be attained and preserved is that which the framers of the schemes I speak of generally ignore, even when they do not directly antagonise—a deep, definite, intense, religious faith, so clear, so burning as to utterly melt away the thought of self—a general moral condition such as that which the Methodists declare, under the name of 'sanctification,' to be individually possible, in which the dream of pristine innocence should become reality, and man, so to speak, should again walk with God."*

Once more the question presses, "who is my neighbour?" and once more Christ gives the answer to those who wait for it. The outcast about our doors bruised and bleeding, or it may be, hardened and defiant, under the pressure of social injustice and their own wrong-doing—these are our "neighbours" and our "brethren." And if so ought we not to take

* "Social Problems:" by Henry George, p. 113.

to ourselves the vivid remonstrance and earnest appeal so characteristic of the apostle of love, "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth!"

Readings in Genesis.

IV. The Punishment.

By Rev. P. J. Rollo.

"And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Genesis iii. 14-19.

ALL were punished—the serpent, the woman and the man; but the tempter suffered least. No hard work was imposed upon him, no bitter pain. "Upon his belly" he goes easily enough, eating his dust in comfort, and not concerning himself very much about the enmity of the woman's seed. And yet his is the greatest punishment; for it involves a hopeless degradation which is worse than all suffering and toil. And so is it ever. The tempters seldom suffer most. The serpents of society, as a rule, get off more easily than their victims, both as regards inward remorse and outward punishment; and yet theirs is the heaviest curse—the degradation that destroys the soul. All manliness is rotted out of them, and they become mere reptiles, basking in the sun, or crawling in the dust, incapable of a noble hope, or effort, or regret. Do not wonder at the fatal immunity from pain enjoyed by the world's tempters. There are things on earth that are worse than shame, and labour, and pain;—the ruin of God-given character, amidst grovelling ease, and base insensibility. To become a reptile on the face of

the earth, and not to know it, not to care for it—that is the supreme manifestation of the wrath of God.

The curse which fell upon the woman was twofold, *subjection* and *suffering*. About the former there can be no doubt. The constitution of her nature marks her out for it—in every age and land it has been her lot, and she can never rise above it without suffering a heavier penalty—the perversion of her nature. What pain has this subjection involved, what toil and labour. What history is so touching and terrible as the history of the subjection of woman. In some countries, and in some centuries, the curse has fallen more fearfully than in others, but who can read the story through, and not recognise the record of divine punishment?

And yet this punishment involves a greater blessing. It is no disgrace to be subject, no mere curse. It may be as honourable and blessed as to rule. A great authority has told us that it is more blessed to minister, than to be ministered unto. How the history of womankind has proved and illustrated this truth! Despite all the hardships which it has brought her, it is in the loyal ministries of her subjection that she has found her deepest joys, her greatest usefulness, and the truest development of her nature.

The second part of the woman's punishment is suffering. How solemn and sacred is the special form which this penalty assumes. It is rooted in her nature. She is led to it by all the deepest instincts of her being; and she can never rise above it to the end of time. And yet what suffering so blessed! Undergone altogether for the sake of others, with what peculiar joy and triumph it is crowned.

But it is not in any one respect that woman suffers; she is the great sufferer of time, as man is the worker. The familiar refrain, "Men must work, but women must weep" is the true utterance of the "still small music of humanity," in every time and land. And let us add that if most of her tears have been shed for others, it is through her sufferings that she has reached her highest, and done her best. I question whether man has done more good in this world by his work, than woman by her suffering. Her punishment has been great; but from first to last it has been proved to be the remedial chastisement inflicted by divine wisdom and love.

Lastly, we have to consider the punishment inflicted on the man. It was also twofold. There was first—labour. The ground was cursed for his sake, that he might earn his bread by his toil, and eat it—such is the graphic expression of the writer—with the sweat standing on his brow. How unalterable is this decree all history declares. Man has never been able to escape from labour without injury. He must toil or he will suffer for it. If he be a poor man, he will suffer privations which are worse than labour; if a rich man he will incur injury of soul and body, which is worse in the long run than either work, or privation. He is no man who cannot, or will not work; and the man who ceases to work loses his manliness. Only in the midst of work can any man be really happy, prosperous, and useful. There is no safety for him, no glory, no blessing that is not inseparably linked to

toil. There is a punishment in labour which all toilers realise as truly as the convict who is sentenced to hard labour for life. The back is often bent through toil, and the mind wearied, imprisoned, impoverished, and the spirit broken, and bent downwards; but through the punishment comes the deeper blessing. That would be no Paradise where no thorns or thistles grew, even were the soil rich as in the vale of Sodom. The lands which have produced the strongest men, the happiest homes, and the noblest history, are those which were too barren to tolerate the idler. Here in Scotland, we glory in the thistle as our national emblem, and well we may; for who can say how much the struggle with the thorn and the thistle in the poor barren Scotland of years gone by, has had to do with the making of our national character. "Nemo me impune lacessit;" no nation has been able to uplift that motto which has not had to fight with the thorn and the briar. There is nothing which has had more to do with the making of men than labour, nothing which has had more to do with the ruin of manhood than idleness.

The second part of the man's punishment was death. He had hoped to be a god; he was made to realise that he was but dust. "This is the curse of time," the supreme curse from which, as from the others, there is no escape. What a manifold curse it is—in how many ways does it afflict, by how many weapons does it wound us, and in how many parts. And yet through the supreme curse comes the supreme blessing. Man is thereby rescued from immortality in sin; and the corruptions of earth are kept under by a quiet firm hand. Thus the world is surely, happily, delivered from those who *will* do evil, and to those who struggle with sin, a way of escape is opened into a sinless life. And as the great sting of death is the sin which brought it into being, as it is in the conscience after all that it wounds us most deeply making "cowards of us all;" so it is upon the conscience that it bestows the deepest blessing—alarming, wounding, crushing, only that it may prepare the way for the gospel which shall heal, pacify, and uplift. In reality death is only the devil's foe. It crushes his votaries while it sweeps away their works and provides a way of certain escape for their victims; and by awaking the soul of man, bringing low his pride, and breaking open his hard heart, how many does it withdraw from the devil's service. This is the great Voice from the wilderness which is sounding in the ears of every generation, "Prepare ye the way of the Lord" in accents which cannot be misunderstood. What should we do without Death; without it what would the world come to? The more we realise how manifold, how marvellous are the blessings it bestows upon the world and us, the more will it be transformed in our eyes from an angel of darkness, to an angel of light, so that at length we may reach the feeling to which Faber's verses will not seem overstrained—

"How pleasant are thy paths O Death!
Like the bright slanting West,
Thou leadest down unto the glow,

Where all those heaven-bound sunsets go
Ever from toil to rest.

* * * * * *

How pleasant are thy paths O Death!
E'en children after play
Lie down without the least alarm,
And sleep, in thy maternal arm,
Their little life away.

How pleasant are thy paths O death!
The old the very old
Smile when their slumbrous eye grows dim,
Smile when they feel thee touch each limb;
Their age was not less cold.

How pleasant are thy paths, O Death!
Straight to our Father's home;
All loss were gain that gained us this—
The sight of God, that single bliss
Of the grand world to come."

Baptist Missionary Society.

MEETINGS IN GLASGOW.

ON Sunday the 9th ult., a deputation from the Mission House consisting of the Rev. A. G. Jones of China, and Rev. J. Smith of Delhi, visited Glasgow. Sermons were preached in the several churches during the day, and in the evening a children's service, which was very largely attended, and addressed by Mrs. Smith, of Delhi, and Mrs. Sale, was held in High John Street Church. The friends of the Zenana Mission breakfasted together on Monday morning in M'Gregor's Hotel, St. Vincent Street. Mr. Howard Bowser occupied the chair and was supported by Mrs. Sale, Mrs. Smith, Zenana missionaries; Rev. Messrs. J. Smith, Delhi; A. G. Jones, North China, missionaries, and others. The chairman, after breakfast, expressed his satisfaction at the attendance being so large—in excess of the numbers at any previous gathering of the same kind. Referring to the mission work among the Zenanas, he mentioned that there were thirty-six ladies employed in it, the staff having been increased by eight during the past year. The funds had prospered fairly well, and in many quarters it was noticeable that the missionary spirit had been greatly aroused. In speaking of the ennobling character of the work, he pointed to the genuine pleasure it gave those who took part in it. Though this missionary enterprise

was comparatively young, it had grown immensely since its beginning.

Mrs. SALE, who possesses the honour of being the first missionary who entered a Zenana, said—During a visit made to Calcutta lately, we had an opportunity of seeing the work done by teachers of all denominations, and saw very much to rejoice our hearts. In one house there were between twenty and thirty ladies gathered in a room in the Zenana, to read and hear the Scriptures explained. They chose the chapter or parable themselves, and gave very intelligent answers to questions asked, showing a thorough interest in what they were reading. In another house there were not so many ladies, but they also could read, and seemed much interested in their lessons. While reading, a veritable Martha, peeped round the door, and asked if she were to do "all the work that day," being hushed up by the others she stood listening for a while, and then came and sat down until the reading was over, when she said, "Good words! Holy words!" A widow, recognisable by her coarse white garments and absence of ornaments, was sitting near us, we asked her if she enjoyed the Christians' Holy Book, her eyes brightened as she replied, "Oh! what should I have done in my great sorrow, if I had not heard those comforting words? When my son was married, I being a widow, was not allowed to be present at the ceremony lest my ill luck should fall upon him, but there will be a wedding supper by-and-bye, from which no one will be able to keep me, where the bridegroom Himself will give me a wedding garment." Surely this was fruit to rejoice over! We then visited a Zenana where we found a lady anxious to profess Christ publicly, but could not make up her mind to leave her husband and children, which she must do if she became an *outcast* by baptism. Her husband said she might read what she liked, but she must not leave him or the children, I advised her to live Christ in the family, and let her "light shine," so that all might see the beauty of the Christian religion, at the same time praying that God would change her husband's heart, and teach her children the truths of the Holy Scriptures. Dear friends, do not think that because so much progress has been made, we can fold our hands and sit down! As yet, we have but touched the fringe of the work. There are about two hundred and fifty teachers for a hundred million of women. Let us not rest until we see one hundred teachers for every *one* now engaged in the work. Surely it will be an honour to be allowed to help in the smallest degree, to hasten on that day when all shall know the Lord.

The missionaries present and some other gentlemen also addressed the meeting.

A public meeting was held in the evening in John Knox Street Church. There was a large attendance. Mr. J. Wilson, ex-Provost of Govan, presided; and amongst the gentlemen on the platform were the Rev. W. H. Elliott, Rev. A. G. Jones, China; Rev. J. Smith, Delhi; Mr. A. Parker, Mr. Charles Rose, &c. After devotional exercises, the chairman in a few introductory remarks, said they were doubtless all aware that during the last few years the members of the Baptist Church had taken a greater interest in the Missionary Society than previously, and he was happy to be able to tell them that their subscriptions were now double what they had been a few years ago, and he was also glad to say that this year they would exceed last year's contributions by about £100, so that the treasurer would be able to remit to the parent society the sum of £900. He hoped that their affairs would continue to go on prosperously, so that

Glasgow would soon be able to remit £1000 annually. He was very much pleased indeed to see that the people in the eastern portion of the city had turned out in such large numbers, because it showed that they were taking a deep interest in missionary enterprise. Rev. Mr. Elliott delivered a short address, in the course of which he referred to the progress of missionary efforts in the city, and the growing prosperity of the present society. Rev. A. G. Jones spoke of the work in China, and the Rev. J. Smith, of Delhi, delivered a short address on the Baptist mission in India. Mr. Chas. Rose very felicitously moved a vote of thanks to the missionaries which was seconded by Mr. A. Parker and carried heartily. At intervals during the meeting the choir sang several appropriate hymns. The meeting closed with the benediction.

The annual meeting of the Glasgow Auxiliary of this society was held on Tuesday night in Adelaide Place Church. Rev. D. P. Macpherson, B.D., pastor of the church, presided. There was a large attendance. Tea was served at 6.30 p.m., after which a service of praise was given by the choir under Mr. Miller. The programme included the hymn, "Leader of faithful souls;" Zingarelli's motet, "Go not far from me, O God;" a recitative and aria from the "Messiah;" Stainer's anthem, "What are these that are arrayed in white robes?" and the hymn, "Praise the Lord." The chairman then delivered an introductory address, in the course of which he referred to the growing interest which the denomination was taking in missionary enterprise.

Rev. W. H. Elliott (South-Side Baptist Church), in presenting the third annual report, said—It is your committee's pleasure to state that the year drawing to a close has been one of interesting and valuable activity both in our auxiliary and in the society in whose interests we labour. Two special features have marked the year's work in our city—first, a general exchange of pulpits in the interests of foreign missions between the ministers of our several churches; secondly, visits to the several churches of our esteemed president Mr. Howard Bowser. The former took place on the third Sabbath of November, and proved both pleasant and helpful. The congregations generally were good, the collections taken will augment the total of the year's contributions, and the interest of the churches in foreign mission work was stirred and deepened. The visits of Mr. Bowser have extended throughout the whole winter, and covered a somewhat large area. He has addressed, in addition to meetings in our city, meetings in Stirling and other places, and much good fruit in the form of increased interest in missions and more efficient organisation for collecting subscriptions has already resulted therefrom. The total sum remitted from Glasgow to the Mission House, London, for the financial year ending March 31, 1884, will probably approach £950, or inclusive of special sums—viz., £100 for missions in Italy, £150 for Zenana missions in India, and a legacy of £200 by the late Mr. S. Muir, formerly of Adelaide Place Church—the total this year will be about £1400. Of the parent society it will suffice to say that while activity in every part of the world has been fully maintained, increased attention has been given to the claims both of the Congo and of China. The immense magnitude of the work undertaken by our society upon the Congo is now beginning to be realised by the churches. The distance between the mouth of the river and Stanley Pool, beyond which it is hoped our chief

work will be done, is some 335 miles, and the river is so broken at certain parts by falls and rapids that five strong stations at least are necessary to maintain communication between the two points. This part of the work alone demands 12 missionaries, and then there is the 940 miles of waterway to be traversed by the steamboat Peace, giving access to some 900,000 square miles of country lying beyond. This part of the mission field has attracted attention chiefly this year by the ravages disease and death have made among the brave few there engaged. Of a total of 11, two have been laid to rest in early graves, and a third only just succeeded in reaching home with bare life. Such loss was occasioned to a large extent, doubtless, by overwork; and hoping to prevent its recurrence, the society has despatched additional missionaries to that scene of its labours. The claims of the vast, and not more vast than interesting and hopeful, empire of China have been brought before our society by the visit to this country of the talented and indefatigable missionary to whose voice it will presently be our privilege to listen. For a number of years our staff among those heathen millions consisted of one individual; for a few more years we were represented by two; at the close of last year the number had risen to six. But last July, we are happy to state, the society resolved that, subject to the adequacy of the funds, 14 additional missionaries be sent forth within the next three or four years to that promising sphere. The funds for their equipment and passage have already been furnished. Within a very few weeks of the passing of the resolution the town of Bristol nobly led the way by subscribing specially two thousand guineas for that purpose. The sustenance of these large additions to the mission staff, however, is a responsible matter for the churches, and it is to this we are endeavouring to apply ourselves with ever-renewed energy. The sum expended by our society last year reached the grand total of nearly £70,000, and it is estimated that at least £15,000 more will be required annually to carry out the resolutions already adopted. Shall it be furnished or shall it not? Reinforcement or recall, which is it to be? It is impossible we can remain at a standstill. We must relinquish what we have already won or advance beyond. Which shall we do? We believe the churches in general, and Glasgow churches in particular, will say "Advance!" They would be unworthy of themselves if they did not. By liberal outbursts of giving ever and anon, and by faithful and earnest weekly or monthly or quarterly subscriptions, as the case may be, we believe they will evidence their deep desire that the kingdoms of this earth should become the kingdom of our Lord and of His Christ for ever and ever. Mr. Elliott concluded by moving the adoption of the report.

Rev. P. J. Rollo very ably seconded, and the motion was carried unanimously. Rev. A. G. Jones, of Tseng Chu Fu, and the Rev. J. Smith, of Delhi, afterwards addressed the meeting.

MEETINGS IN EDINBURGH.

The annual meetings in connection with this society were held in Edinburgh and Leith, on the 16th and 17th of last month. On Sabbath special services were conducted by Rev. J. Smith of Delhi, Dr. Landels, and Rev. Richard Glover of Bristol, vice-President of the English Union, these two gentlemen each preaching three sermons in different chapels. On Monday the 17th, a largely attended public meeting was held in Queen Street Hall, Dr. Landels in the chair. Rev. J. P. Clark, M.A., of Leith, opened the proceedings

with prayer. The chairman briefly introduced the speakers, the first of whom was

Rev. A. G. JONES, from China, who proceeded to give a deeply interesting account of mission work in China, and of the peculiar difficulties in prosecuting it, dwelling also on the principles on which the work had been conducted. In dealing with the latter part of the subject he said—It was a common notion here that the conversion of the heathen meant the uprooting of all his idolatory, and putting in its place something different. Well, that was true in a sense, there was uprooting and there was putting in unquestionably; but there were other elements besides. These people were sincere; they had in them many good qualities. They were sincere in their suffering, in their self-denial, and in the morality which they had, so that very much of all the work of the missionary was the education and development of these and not in breaking or rooting up; and this explained very much of the success which had followed it. He believed that very much more was to be done on these lines than in the ordinary way. In addition to this the missionary must have confidence in them. He knew very many Europeans in China who did not confide in the Chinese, but that feeling was due to contact with this country. Here they heard of the Chinese as covetous traders, as double dealing diplomatists, as opium smokers, and everything that was bad, but when he went there he found nothing but simple habits, and loving, confiding, and generous people; and it was in connection with these people who were the very salt of China that his appeal lay. He would not trust every man there who came along his way, but when a man's countenance and his history invited confidence they must confide in him. The men who had the ability, the propensity, the readiness, and the good-feeling, these were the men who when brought into the Christian church become instruments for the exemplification of what was good, and the right hands of the church. As he had indicated, the success of getting over 1000 converts was something to boast of. For instance, at Fouchou—a place where the greatest resistance was shown to foreigners —there had been the greatest success. It seemed very encouraging to see three missions established in one of the very hardest, most inaccessible and most prejudiced of Chinese provinces. They proposed a great extension of the mission, and they had asked that fourteen men be sanctioned to go to China. In order, however, that these men might be qualified for conducting the work and communicating the truth they had to others, certain requirements were necessary. There was a great difference between the blundering way in which uninstructed men went about things, and the way in which technically instructed people did it. When they came to rise from the lower to the upper classes then this came in powerfully, for unless their workers were instructed and educated so that they might appeal to the upper classes, he feared the result would not be one with which they would flatter themselves. Was it right that as their converts advanced they should not follow them and teach them? Was it right they should receive the simplest thing when they needed the most complex? No; their efforts were not to terminate where they were, but in order to reach the people at present far beyond Christianity he wanted their aid and their help. There was a call from heathendom. The ignorance, the cruelty, and the pride of the empire of China, and the power of the literati, binding down their people to two doctrines only, of belief in antiquity and in the supremacy of custom, were terrible. Men could now be reached in every sphere and department of thought and the result would ere long be tangible. They wanted to deliver this people from the bondage of the past and make them free men in Christ Jesus. Not only in the name of our common Christianity, but in the name of

humanity itself he commended the mission cause in China to the affectionate and prayerful interest of the churches.

Rev. R. GLOVER, in the course of an eloqunet appeal for increased liberality in supporting the operations of the society, said that he was proud to plead for it on account of its past history, thought it was still fresh with the dew of youth. He was proud of its agents, its efforts, and its successes, of the new departures that had been made in Africa and Japan, and the large amount of support that had been rendered at home. Last year the income was the largest ever received, still there had been a deficit of £2,500. This had soon been wiped out, but these constantly recurring deficits were to him a source of great anxiety. The growing needs of the Indian mission were pressing. We had not many more men now in that field than we had forty years ago. We had gathered 4000 or 5000 converts in India. Were we to abandon them, or to officer them and seek to make them an efficient army? Carey laboured many years before he saw a single convert, but since 1851 the number of native Christians had doubled every ten years. Now there were 145,000 church members, and if progress increases at the same rate, in one life-time India would be as Christian as England is to-day. The deistic communities rising around the church were to be regarded as ground for hope, not discouragement. When we turned our thoughts to Africa, the depths of its people's degradation was the measure of their claim upon us. We had now an opportunity of penetrating the continent by means of the Congo river. We had a work not far from that river, a work founded by a negro slave, who in Jamaica had found a double freedom in the gospel of Christ. The first use to which he had put his liberty was to work his passage to the coast of Africa to begin the work which had now developed into our great enterprise of to-day. And is this enterprise, the speaker asked, to be carried on? It will be costly. Out of a small number of men it has already cost the lives of three. It will cost the lives of others, but there is a divinity which encircles an Englishman in Africa. A slave trader would not go where an Englishman was. Take the case of the Presbyterian Mission established on one of the great lakes. Thirty thousand slaves were taken across that lake the year before the mission was settled there, but only three or four thousand the year after. There are about 40,000 native Christians in South Africa. Send to their degraded brethren the light of life, and this alone will stop the slave-trade which costs a million of lives annually. General Gordon tells that of a caravan of slaves which he saw, only one-fourth of the original number reached their destination, all the others had been left dead on the way. Again from China, in spite of misrepresentation, hardship, and persecution, wonderful progress is reported. Within seven years little churches planted by our missionaries have increased from 50 to 1000 members, filled with a spirit of willingness, self-reliance, and self-sacrifice in carrying on the work of evangelisation. Have we not towards them some responsibility such as that incumbent upon parents to bring up their children in the nurture of the Lord? These thousand converts are sufficient to justify the extension of the work. They represent at least 10,000 people wanting to enquire about the great God. Is He alive? What is His name? Is it love, or does it merely symbolise power and bondage? To these questions we are bound to send the answer. Literature is wanted, teaching and the training of teachers are wanted. Then as to the cost, an addition of £5000 a year to the present income is required to keep up the general work of the Society. £2000 a year more are needed for Africa, where three men have been lost through sheer overwork. About £7000 a year more are wanted for China, making about £15,000 additional annual income that is required. Can we get it? Not, certainly, if we go on

simply in the old lines, if we give only what we do not miss. Be cold or hot, not lukewarm. The sums reported from Edinburgh last year amounted to about £460, not quite £100 more than was given during the same year by three of our Indian missionaries. It may not be wise to live on native fare, but they lived on £50, and sent back the entire remainder of their incomes. Let us put some system into our giving, give weekly subscriptions if you are poor, monthly or quarterly if you are rich. Sacrifice something for the great work of mercy and love. Many are still among us who contributed along with our missionaries to the freedom of the slave. Other nations followed our example Now there are seven millions of people free, who, but for Christian missions would have been in bonds. Is that nothing? Some people like to see money's worth. We have spent during the last eighty years on missions as much as we have on drink during the last three or four months. Missions are no failure. Missionary converts collected into one body would make a gathering nearly as big as the three Presbyterian Churches put together. The day is breaking, a new strength is in our hearts, and in our gifts. Will you keep your morsel of the bread of life to eat alone?

Rev. J. Smith, from Delhi, in the course of an interesting description of his work, described the civilising effect of Christian influences, even among people who had not adopted it as a matter of conviction, but who were won to respect it for its beneficient rule. His observations extended over a period of forty years, and he had the gratification of witnessing much improvement on the normal state of the people. He did not mean to say that all who professed adherence to Christianity were well grounded and established in the faith, but most of them were individually more or less active in disseminating a knowledge of Christian truth. In Delhi there was a native church, with 250 adherents, and self-supporting. He strongly advocated the propriety of allowing native churches to manage their own affairs. His experience of them had led to his discovery that they could do so more wisely than he intended to direct them.

The thanks of the meeting were conveyed to the speakers by Rev. Messrs. Grant and M'Lellan, and the proceedings were closed with prayer by the chairman.

In the course of the evening the collection was taken amounting to nearly £37, and it is understood that in addition to this about £660 have been received in the district for the society during the past year.

A CHRISTIAN preaches a sermon every time he goes to church.

"GRANT O Lord, that as we are baptised into the death of Thy blessed Son, our Saviour Jesus Christ, so by continual mortifying of our corrupt affections we may be buried with Him; and that through the grave and gate of death we may pass to our joyful resurrection, for His merits who died and was buried and rose again for us, Thy Son Jesus Christ our Lord. Amen."

IN all our ways let us acknowledge God. Morning and evening worship is good; but let us be in the fear of the Lord all the day long. It is well to inquire in His temple; but let us abide with God in our calling. We must remember the Sabbath and keep it holy; but the spirit of devotion is to actuate us during the week, and to induce us, whether we eat or drink, or whatever we do, to do all to the glory of God.—*Wm. Jay.*

A Cosy Corner for the Bairns.

By Rev. Walter J. Mathams, Falkirk.

THE TORCH OF FIRE.

T was in Australia. A great forest fire was raging. A ruddy glare was in the sky. Thick clouds of smoke rolled on before the furious wind. Horses, cows, sheep, kangaroos, and dingoes rushed madly on to escape the horrible death with which they were threatened. Squatters and shepherds ran out of their houses and huts with their children and wives, and sought in terrible haste for a place of refuge. On and on came the roaring waves of fire, destroying everything before them, burning the scrub, the ferns, and the beautiful forest flowers, then leaping up into the gum trees and setting the spreading branches into a vast blaze of light. Pretty little opossums scorched by the heat came peeping out of their holes in the trees to see what was the matter, and then dropped down into the glowing furnace beneath them. Parrots, cockatoos, cranes, magpies, minas, and lovebirds screamed overhead, and flew round and round, until giddy with fear, and blinded by the smoke, they fluttered down into the pitiless flames and died. Death and destruction were everywhere.

On and on went the fire until its fury was spent, and nothing was left but smouldering wood and blackened ashes, and many homeless men, women, and children wandered about weeping in despair.

That is a painful story, but it is quite true. And when I tell you that all this distress and destruction was caused by an act of carelessness you will feel as sad as I felt when I looked upon the desolation which had been wrought by the fire. A traveller was on his way to the goldfields. He filled his pipe and lit it, and casting the lighted match upon the ground, he went on his journey not knowing that he had done a great and grievous wrong. The match burned itself away, the dry grass caught the light and so the dreadful evil commenced. It was all for the want of a little thought. If the man had considered the consequences of his act just for a single moment he would have seen its folly and wickedness. But that was not to be, and whistling a merry tune he tramped along the road until he camped down for the night; then as he turned round he saw the rising fire. He gazed upon it in amazement and said, "That is an awful fire, God pity the poor souls that will be burnt out of house and home."

Children do you not think he deserved a heavy punishment? I know you do. But listen I am going to say something that will surprise you more than the story I have told.

You can commit just as great an evil, and by an act equally small. And this is how.

The tongue is a torch of fire, and every careless word is a spark that may destroy happiness, beauty, and even life itself.

This is not merely the fancy of my own brain. The Apostle James writes something like it in far stronger words than mine.

"The tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

God gave us our tongues that we might utter words of kindness, love, pity, praise, and truth; but when we misuse them they become like the fires of hell, and the wrong which they do may last for ever. A good man's tongue is a great blessing. It helps the helpless. It cheers the faint. It strenghthens the weak. It comforts the dying. It praises God in songs of love and adoration. Just the opposite of this is the tongue that is careless about its words. It scatters fire and misery everywhere. Many a foolish word spoken only in jest, and to create a little fun, has done damage that could never be repaired; just like that little spark in the Australian forest. Many a happy home has lost all its happines through a careless word. Many a fair young life, bright with shining hopes, has been made miserable through an unkind word.

Listen.

Two young men passed down the street on their way to the market. They laughed, and chatted, and joked, and went on in great glee. No thought of harm was in their hearts. They would have scorned to do anything mean or dishonourable. They were upright, kind, and generous. Yet they were ripe for mischief, and when that spirit of evil is upon us we know not what we do. Presently another young man went by upon the other side of the road. He had begun to prosper in his business. By his diligence and industry he had established a good trade. Everyone respected him, and spoke of him in terms of praise. His customers trusted him, for they knew by experience that he was fair and honest in all his dealings. Nothing but happiness and prosperity was before his feet.

As they passed each other they nodded and smiled, and no one would have dreamt that the two young men were on their way to work the other's ruin. Yet so it was, and this is how the deadly wrong began. One of them said laughingly, "Let us play a prank with Robert. When we get to the market we will say that his money-bag is not as full as it might be."

The very first man they met happened to mention Robert's name, and they said—

"Yes he's a very good fellow, but his money-bag is not as full as it might be."

"I'm sorry to hear it," said the man, and they went on laughing at their joke. Presently a customer came up to the man and the story was repeated in a different form.

"You know Robert Williams! I am sorry to tell you that he is getting behind in his business. He is not likely to be able to pay his way."

On went the rumour from lip to lip, and getting worse and worse each time it was repeated. Robert himself came into the market soon after, and was greatly surprised to see the strange looks of his old friends. He found that a heavy trouble had crossed his path. His trade fell off. His creditors cried for their money. Difficulties increased day by day. Before many weeks had gone he was a ruined man. Bravely he fought against the trial, but at last his strength failed him. Sickness laid its hand upon him, and very soon he died broken hearted. His young widow was left without support, and his children cried for bread.

When the young men saw the result of their folly their grief knew no bounds. Bitterly they reproached themselves, but the evil could not be recalled. Once done it was done for ever.

It was only a joke, and yet it fell like a flaming spark from a torch of fire.

"'Twas but a word, a careless word,
As thistle down it seemed as light,
It paused a moment in the air,
Then onward winged its flight.

Another lip caught up the word,
And breathed it with a haughty sneer;
It gathered weight as on it sped,
That careless word in its career.

Then rumour caught the flying word,
And busy gossip gave it weight;
Until that little word became
A vehicle of angry hate.

And when that word was winged with fire.
Its mission was a thing of pain,
For soon it fell like lava-drops
Upon a wildly tortured brain.

And then another page of life,
With burning, scalding tears was blurred,
A load of care was heavier made,
It added weight that little word.

That careless word, oh how it scorched
A fainting, bleeding, quivering heart,
'Twas like a hungry fire that scorched
Through every tender vital part.

How wildly throbbed that aching heart,
Deep agony its fountain stirred,
It calmed—but bitter ashes mark
The pathway of that careless word."

Children think on these things, and next month we will take up the Torch of Fire again.

Correspondence.

THE COMMUNION WINE.

SIR,—I was pleased to observe that my letter in your January number has called forth three communications in your last issue. The subject promises to be fairly if not fully discussed—which was the object I had in view in calling attention to it.

I wish to state one or two things in reply to your correspondents.—(1) C. C. errs in three respects. (*a*) He bases his objection to the logic of my article on the assumption that what I stated in regard to the nature of a symbol was peculiar to myself. What he ought to have done was to have shown that my representation was wrong. It matters not whether what he calls my definition was mine or not. The point is—is it correct? (2) He refers to "Wine lists" as proof that the term wine is as applicable to "unfermented" as to fermented wine. I confess I am not much acquainted with "Wine lists," and if I were I do not think I should attach much importance to their evidence on a nice point in Philology. What he ought to show is that the thing he calls "unfermented wine" is known to commerce as an article used for other purposes than the communion. (3) His quotation from the "learned Rabbi" tells very seriously against him. It says that "Here at this feast every connection ought to be so pure as not to admit of any ferment or anything that may *fermentate*." This corresponds with what I set forth in my footnote, "unfermented" wine "admits of ferment," and because this is the case, I suggested in the footnote, that the wine used at the passover was fermented, put through the process of fermentation, so that it might be in the category of things that "may not fermentate." When C. C. has studied the subject of fermentation he will understand this. Any one who carefully reads the directions given in the Pentateuch regarding the Passover will see that the most careful provision was made to exclude any substance being used at it that was liable to fermentation. "Unleavened" or unfermented bread and fermented wine comes up to this requirement. If one does not see this he need not be angry at the statement, but set himself to study the nature of fermentation.

I would respectfully call the attention of R. L. to this, and remind him that three marks of exclamation (!!!) will not in these days pass for argument. I feel certain that after he has looked a little carefully into the subject he will not regard my statement—that at the passover the bread was unfermented and the wine fermented, is so very strange. (4) R. L. is in error in "presuming" that I "contend for intoxicating wine." I presume R. L. means wine with alcohol added, I do not contend for any particular wine. Any kind of wine that is in ordinary use would meet my conception of what is required in the ordinance. If there is "*manufactured* wine" used at any time, this is an accident, and does not belong to the argument. I may say that what I should prefer would be unfermented bread and fermented wine, with no alcohol added, *i.e.*, what is known as light wine.

I may add that C. C. misrepresents what I said in saying that I seem to approve of tea, milk, &c. I said I could understand how people might go in for such articles, but not how any who really consider the question, and keep in mind the fact that the ordinance is symbolical, could go in for an article specially manufactured for use at the communion and nowhere else. I believe in neither, but desire to keep by the law and the example

of the Master, which here as in regard to the ordinance is the only safe course.—Yours, &c.,

O. F.

SIR,—In a long letter in your last number Scotus enters the field as a supporter of O. F., and endeavours to controvert some of my statements—

1st. As to the objection to some wine because it is a "manufactured article," this was O. F.'s contention, and I merely agreed with him, so Scotus can settle this with his friend.

Scotus impugns my statement, that Port Wine contains from 35 to 45 per cent. of proof spirit, and says, "If R. L. had been better acquainted with the facts he would have spoken more guardedly." Now, I think I know the facts connected with this question pretty well, and as Scotus denies my facts, I shall be glad if he will try to disprove them and enlighten me on the subject. I don't think it is any breach of good faith to say that the Port Wine formerly used in Adelaide Place, Glasgow, as also that used in Dublin Street Church, Edinburgh, were lately analysed, the former contained 43 and the latter 37 per cent. of *proof spirit.*

Scotus goes on to say, "This proof spirit is not an adulterant, but is added, openly and avowedly to fortify the wine, and in deference to public taste." No doubt of it. I never thought anything else, public taste wanted *strong*, *brandied wine*, and this is what is used in many of our churches to commemorate the dying love of our blessed Saviour, and which has proved a temptation and snare to many church members. I wonder if Scotus or O. F. will contend that the *Saviour's Cup* was "*fortified*" by *whisky* or *brandy* in this way.

I don't "fancy that fermented and intoxicating are almost synonymous terms." If Scotus will read my letter carefully he will see I guard myself on this point.

All through, Scotus insists upon "Wine" (fermented of course). Now, this word is never once mentioned in scripture in connection with the ordinance, it is always "*The fruit of the vine*" or "*the cup*," and he has no right to assume that the fruit of the vine was either fermented or intoxicating.

As to "altering an ordinance," I submit it is Scotus and his friends who have been guilty of altering the ordinance, by substituting wine "*fortified*" by whisky or brandy, "*in deference to public taste*," in place of the "*Fruit of the vine*" as commanded by our Lord. I leave Scotus to get out of this dilemma as best he can.

I shall be glad to see O. F.'s promised letter in next number.—And am, yours truly,

R. L.

EDINBURGH, *March*, 13, 1884.

DEAR SIR,—C. L. requests me to make good my position by proving from the Scriptures the nature of the contents of the cup. I thought I had done so already in the Scriptures quoted in my former letter—Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 17-18. There is no other direct reference to the contents of the cup in the New Testament, nor is any other needed. They are quite satisfactory. Are they not used by the Lord Jesus at the Passover Feast, and in the very act of instituting his own New Testament ordinance of "the cup?"

"I will not drink of the fruit of the vine until the kingdom of God shall come." The "true vine" will not drink of "the fruit of the vine." He commends it to them however, saying, "Take this and divide it among yourselves." This was at the beginning of the supper or Passover Feast,

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when it was customary among the Jews for a cup of this fruit of the vine to be mixed *for each person present.*

"In mingling, the usual proportion was 3 parts water to one of wine. As the wine was thick with boiling this would be almost necessary to dilute it. The water was kept hot in a kind of kettle."

The actual institution of "the cup" was not till the close of the Passover Feast. It was usual for the Jews to have *four cups* of wine at the feast and they were allowed a *fifth.* There was an appropriate giving of thanks, and formula for each cup, but our Lord in His own name and authority introduced a new formula for his disciples, at the time of taking the last cup. "This cup is the New Testament in my blood, &c." "Verily I say unto you, I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Now, Sir, on these words of Jesus I take my stand. They settle the question for me, in the same way that our Lord's commission does of the mode and subjects of Baptism.

My object in writing my former letter was *defensive* not *offensive.* Those who drink *unfermented* fruit of the vine were charged with disobedience to the authority of Christ. This charge should be proved or withdrawn.

I have no charge to make against those who think they do God's service and keep Christ's command by using *fermented* fruit of the vine. To their own Master they stand or fall. But what I do strongly object to, is the attempt to shelter themselves under Christ's authority, and then turning to their brethren to say, "we must not, we dare not alter an ordinance which was instituted by Christ."

This is to assume what neither O. F. nor Scotus has attempted to prove, that our Lord's words do not allow us to use unfermented juice of the grape. My position is this, *The words of Christ allow and sanction any drink which is the fruit or produce of the vine.* They give as much liberty to use it unfermented as to use it hot or cold. Christ's law is a law of liberty. "But take heed lest by any means this liberty of yours become a stumbling block to those that are weak." One that hath knowledge, or thinks he hath, puts highly fermented wine in to the cup; another who also thinks he hath knowledge, puts unfermented wine into the cup. "Let every man be fully persuaded in his own mind," and let every man also remember that he is responsible to God and his weak brethren for the exercise of his liberty. I am astonished to find this repudiated. Oh, say they, give us the law, and when the law is found to be a law of liberty they show their freedom by trampling on the rights of conscience. Surely the letters to Corinth have been written in vain if our personal liberty is the only element in such a question as this. The state of society and the consciences of others have always to be kept in view.

In reply to Scotus, I leave your fair readers to judge whether my remark "product of the vine" in its connection with the subject of my letter was so ridiculous and far-fetched as his own criticism, about tartar, argol, cream of tartar, &c., again on the use of the word "wine."

Scotus expresses a difficulty in understanding my reference to the "wine lists" of those in the trade, and refers to higher authorities by whom it is maintained that the term "wine" has been invariably applied to the fermented juice of the grape. He does not give his "higher authorities." Those I am in the habit of referring to on comparative philology do not agree with the restricted statement of Scotus.

These authorities tell me that the wine has been invariably applied to the juice of the grape, as well as the fermented liquor. Here is the essence of the misunderstanding on this question. "Wine" is a term far more widely used than Scotus admits. If his assertion could be proved

we should find fermentation in the very etymology of the word wine, but this is not the case. The root idea is traceable through a great variety of languages and refers to the stem of the vine, meaning "to twist or twirl." It then became a common term for the fruit or produce. Hence from "vine" to "wine" was an easy transition. It was even used of grapes before the liquor or juice had been pressed out. Coming down to modern times, our British wines, and other unfermented drinks, even those formed from fruit preserves may be legitimately classed among "wines."

They are the juices of the various fruits converted into drinks or beverages. Scotus admits this in one part of a sentence, he says, "Wine is undoubtedly the fruit of the vine," exactly so; but he adds, "the latter (that is fruit of the vine) is not necessarily wine." When it is made into a liquor in the form of drink it is so. Scotus and O. F. would push the "unfermented" out of the category of wines. I claim for them a place and no less honourable, especially among communion wines.

By all means let us have one cup and one fruit of the vine, in which as one body we can remember our one Lord.

I close this with one or two quotations.

Mr. C. E. Delavan, of America, writes when in Italy, "One of the largest wine manufacturers informed me that he had then in his lofts for the use of his table until the next vintage, a quantity of grapes sufficient to make 100 gallons of wine, and that there was nothing to hinder the obtaining the fruit of the vine free from fermentation in wine countries at any period." "The grape does not naturally tend to fermentation; by its own texture it perfectly prevents the ingress of air, which at the same time it admits of the egress of its aqueous vapour, thus becoming dried before it will corrupt. This tends to its natural preservation, a thing known by the ancients as well as by men of modern date." Concerning the fortress of Massada, Josephus thus writes, "Here was laid up corn in large quantities, here also was wine and oil in abundance, with all kinds of pulse and dates heaped up together." "These fruits were also fresh and full ripe, and no way inferior to such fruits newly laid in, although they were little short of a hundred years from the laying in of these provisions."

M. Stuart in the "Bibliothica Sacra" states, "That the rabbins in order to exclude every kind of fermentation from the passover, taught the Jews to make a wine from raisins, or dried grapes, expressly for that occasion, and this was to be drank before it had time to ferment."

C. C.

PERTH, *March*, 1884.

THE OFFICE OF DEACON.

SIR,—There is a subject which I think might very well be discussed in the SCOTTISH BAPTIST MAGAZINE, and that is the term of Office of Deacon.

In many, and I suppose the most of our churches, this office is a life one; in some cases I believe the office is for a term of years. Now, I think that we might follow the practice of business companies and scientific societies in this matter, who always go on the line of a changing directorate.

There are many advantages from such a course, as by periodic changes in the elected representatives of any body, additional interest in the management obtains amongst the members, and opportunities are in this way more fully offered to all to share in such honourable service.

Trusting that some expression of opinion may be elicited on this subject.—I am, &c.,

SPERO.

Reviews.

THE CONSTELLATIONS AND HOW TO FIND THEM: A POPULAR AND SIMPLE GUIDE TO A KNOWLEDGE OF THE STARRY HEAVENS. By William Peck. *Edinburgh: Archibald & Peck.*

IT is to be hoped that there are few of our readers insensible to the attractions of astronomy. There is no other subject of knowledge or of scientific research which lies so entirely open to the eyes of all, and which while inviting investigation still retains its mystery. On this account the nightly aspect of the heavens must always have had an attractive and elevating influence on men, and will continue to have, apart altogether from the state of our knowledge regarding it. It is by contemplating the stars that we get the impression of the infinite in space, and the impression is deepened when the contemplation becomes study. Merely to estimate the distance to the nearest star from our solar system is sufficient to impress us with the magnitudes above us. That star is not visible to us, but it shines conspicuously in the southern sky in the path of the milky way; and though its light travels at the rate of 190,000 miles per second it takes 3 years and a half to reach us. If our nearest neighbour among the stars be so remote, what is to be said of those star-clusters in which it is embedded, and which Sir Wm. Herschel resolved into individual stars or suns infinitely remote from us? We see them in the light that has taken hundreds and in some cases thousands of years to reach us; so that if any one of these stars has ceased to shine, or for years has been extinct, it may be a century or two before the inhabitants of our earth can know it. So vast are these astral spaces in which the stars swim and shine.

The purpose of the very useful and interesting book before us, however, is not to give general information on the subject of astronomy, but rather to make us familiar with the places and movements of the constellations. Its chief feature, consequently, is a series of star-maps representing the appearance of the heavens from month to month throughout the year. In addition there are two plates of the northern and southern skies, showing the principal constellations in each, and so arranged that the position of the various groups can be ascertained for any month in the year. Each of the monthly star-maps has a page of useful explanations and remarks, conveying at times some highly interesting information. The following note, for instance, is given with reference to Arcturus, which is at present the brightest star in the eastern sky: "This star is travelling through space at an almost inconceivable speed, in fact its apparent motion is so great that since the beginning of our era it has moved over a space equal to two-and-a-half times the apparent diameter of the moon. Owing to this star having such a great motion it was long supposed to be one of the nearest stars to our earth; but now it has been found that it is situated at a distance not less than seven times that of the nearest known star. According to Mr. Huggins it is travelling towards us at the enormous velocity of over fifty miles per second. The heating effect too of this star has been measured, it being found by Mr. Stone that we receive as much heat from Arcturus as would be given out by a 3 inch cube of boiling water placed at a distance of 400 yards."

Any one wishing to make the acquaintance of the constellations may easily get introduced to them through this book. The maps are beautifully engraved, the stars appear as minute globes of white against a background of deep blue and are joined to their constellations by fine tracings, while the equinoctial and ecliptic cross the circle in two arcs at different angles; the horizon round the circumference of the circle being skilfully

suggested by various territorial objects, such as ships at sea, mountain ranges, and forests. Much credit is due to Mr. Peck, not only for his skill in executing these maps, but for his attempts to bring the science of Astronomy within the reach of all. His expositions give indication of an acquaintance with practical Astronomy, though we have no means of knowing to what extent. Edinburgh has already contributed with distinction to this field of knowledge and research. Not to mention others, in the person of Mr. Henderson it divides with Prussia the honour of having discovered what is known as the stellar parallax, by means of which the distances of the stars can now be ascertained. It is to be hoped that its honours in this direction are not yet exhausted. In the meantime, however, Mr. Peck does well to make some of the striking results of Mr. Henderson's discovery familiar to all who care to read and reflect. We cannot close without saying how admirably the press-work has been done by Mr. Symon ; the maps must have required great care in going through the press, and are beautiful specimens of printing, while the letterpress is quite equal to anything we have yet seen coming from his hand. We gladly recommend this book to our readers.

"GODLINESS INTENSELY PRACTICAL" (*Wm. Peace & Son, Kirkwall*), is the very attractive title of a discourse by Rev. Jas. Work, B.A. We believe in making godliness practical if it is to be profitable either for this life or for that which is to come. This little booklet goes to commend this aspect of religion, and will, we hope, prove useful to many. The subject is treated with some force though without much freshness, and gives indication of the author's ability to do better work. We wish him all success in his endeavours.

Intelligence.

ALLOA.—The Annual Sabbath School and Congregational Soiree was held under the presidency of the pastor, Rev. F. Forbes, on March 10, when there was a much larger gathering than on any former occasion since the opening of the chapel. Prayer having been offered by Mr. R. Dawson, the happy family partook of a very substantial tea, after which the chairman introduced to the meeting Mr. J. Hunter, superintendent, who gave a satisfactory report, showing among other items nine scholars to have joined the church during the year, and a balance in hand of £2 4*s.* 3*d.* Spirited addresses were delivered by Messrs. S. Steedman, Thos. Fyfe, John Wickham, and Wm. Burnside, teachers, interspersed with hymns and anthems very efficiently rendered by the choir, under the conduct of Mr. A. Hunter. There were recitations by the scholars, several of which elicited much applause. Prizes were given for the two best, the one by a boy, the other by a girl, Mr. G. G. Benzie, teacher, Sauchie, having kindly consented to adjudicate. The successful boy was John M'Adam, while Maggie Nicol and Maggie M'Geachan were so nearly equal in merit, that Mr. Benzie generously volunteered a second prize to make them equal in reward. A prize was also given to the boy and girl in each class who had most marks during the year for regular attendance, good conduct, and general progress. After the usual votes of thanks a meeting which all felt to be enjoyable, and to augur well for this rising congregation, terminated at half-past ten o'clock.

DUMBARTON.—SABBATH SCHOOL. —The annual soiree took place on Thursday evening, February 28. The church was well filled with scholars, parents, and friends. Mr. Campbell, the Superintendent, occupied the chair. After tea was served, earnest and practical addresses were delivered to the children by the Rev. Mr. M'Lean, pastor of the church ; Mr. Todd, secretary ; and others. The church choir was in attendance, and rendered several

anthems in fine style. The feature of the evening was a singing competition. Several boys and girls came forward to sing hymns for which handsome prizes were offered. An assortment of valuable books was distributed to the scholars for proficiency and good attendance during the year. Distribution of fruit and confections was also made. The soiree reflected much credit to the Superintendent and his staff of teachers.

DUMFRIES.—The social meeting of the Bible Class connected with the Tabernacle was held on February 29. The Rev. William Muir, pastor of the church, presided. There was a large attendance of both members and friends, the number present being over forty. After tea the chairman congratulated the members of the class upon the steady progress which had been made during the past months in the study of the Scriptures, and urged upon them the necessity and value of Christian culture. During the evening several pieces of sacred music were rendered by the choir and friends, accompanied on the harmonium by Mr. Hibbs, while a recitation was effectively given by Mr. Robertson, and a reading by Mr. Johnston. After the usual votes of thanks, proposed by Mr. Johnston, deacon, the meeting was brought to a close.

EDINBURGH.—DUBLIN STREET.—On Saturday, 15th March, the children's usual missionary entertainment was given in this chapel. The contents of the boxes kept by the juveniles were given in and a display of magic lantern illustrations of missionary operations in all parts of the world gave unqualified delight to the youthful company. On Sabbath afternoon another meeting for the young was held in Dublin Street. Interesting addresses were delivered by Dr. Palm, medical missionary in Japan, a former member at Dublin Street church, and by three of the present members, Messrs. Churcher and Scholes, medical missionary students, and Mr. Hay, who has just been appointed to the post in the Cameroons, left vacant by the lamented death of Rev. W. Quentin Thomson. Mr. Hay sails for West Africa, we understand, in a few weeks.

EDINBURGH.—DUBLIN STREET.—On the evening of Wednesday, the 26th ult., the closing soiree of the Literary Association was held in the Hall of the church, when upwards of 160 members and friends were present. Dr. Landels occupied the chair. After an excellent tea, and the singing of part of the 133d Psalm, Mr. D. Glass, secretary, read the annual report, which showed the association to be in a flourishing condition, both as regards membership and finances. Out of a membership of 50, 18 are ladies, and the average attendance during the session nearly equalled the number on the roll. Besides the usual essays there were four debates; also two lectures—the first by Dr. Landels on "John Knox," and the second by Dr. Wallace, of Glasgow, on "The Peasant Literature of Scotland." After a few remarks by the chairman, an interesting programme was gone through, contributed by lady and gentlemen friends, during which addresses were given by the retiring President, Mr. J. B. Johnston, and the President-elect, Mr. I. D. Landels, M.A. A very pleasant evening was spent.

FALKIRK.—*Presentation.*—A social meeting was held in the Oddfellows Hall on Thursday, 13th March, in connection with the Baptist congregation. The chair was occupied by the Rev. Mr. Mathams, and those present on the platform were the Rev. Messrs. Elliot, Glasgow; Hunter, Lasswade; and Yuille, Stirling; Messrs. James Wilson, Bantaskin; Robert Wilson, Arnot Hall; J. Walcot, Edinburgh; Dr. Fraser and Mr. James Towers, Grahamston. After tea the chairman delivered an address, and in the course of the evening presented Mr. Macintosh with a purse of sovereigns as a token of their acknowledgement for the long services he had rendered the congregation by leading the praise. Mr. Macintosh suitably replied. During the rest of the evening addresses were delivered by the gentlemen on the platform, and the choir, which is under the leadership of Mr. James Wood, sang some very nice anthems, and quartettes, &c., were also sung by several of the members, while the Rev. Mr. Hunter sang a few solos with acceptance. At the close Mr. Towers proposed a hearty vote of thanks to the speakers, and Mr. Hunter responded. Mr. Robert Wilson also proposed a vote of thanks to Mr. Wood and the choir, Mr. James Wilson responding. A vote of thanks to the chairman was next proposed by Dr. Fraser. The doxology having been sung and the benediction pronounced, the meeting separated, all seeming pleased with the night's entertainment.

FALKIRK.—On Sunday evening, 16th March, the Rev. Walter J. Mathams conducted the first of the Sunday evening services in connection with the Baptist Church which have been held in the Town Hall. In making the the usual announcements, Mr. Mathams said they had gone to the Town Hall because their cause had prospered so largely of late that the Masonic Hall had been found insufficient to accomodate the congregation in the afternoons. There was no desire on their part to prosletyse; they did not wish to take lambs from other folds, they only hoped to win to these meetings and to their cause some of the hundreds and thousands who never entered any church. The rev. gentleman then delivered an eloquent discourse from the text contained in Luke xxiii. 33—"And they crucified him." Following Christ from the prætorium to the cross of Calvary, in a series of most graphic word pictures, Mr. Mathams depicted minutely the course of events which then transpired, and drew a number of moral and religious lessons therefrom. In many instances the Rev. gentleman described from personal observation the places he had to refer to, and combated the prevailing belief as to the actual site of Calvary. There was a good attendance, the body of the hall being filled. The audience gave an interested and undivided attention throughout.—*Falkirk Express.*

FORRES.—*Laying Foundation-stone of New Church.*—The church in which the Baptist congregation worship at present is in North Back Street, Forres, but although it is commodious, the structure is of the plainest description, and the making of it comfortable would have involved considerable outlay. The site of the new Baptist chapel is in a very central part of the town. The building when completed will have a very artistic and effective appearance, and will do credit to the architect—Mr. D. A. Crombie, Cobden Crescent, Edinburgh—especially as regards utilising the site to the best possible advantage. The ceremony of laying the foundation-stone took place at half-past twelve o'clock on Tuesday, 22nd January, and at that time the street and the ruins of the building that formerly occupied the site of the church were crowded with people. A number of flags were displayed, conspicuous among which was the large one belonging to the Freemasons in the Forres district. Sir George Macpherson-Grant, on stepping on to the platform prepared for the ceremony, accompanied by Lady and Miss Macpherson-Grant was received enthusiastically. He was supported on the platform by Rev. David Bruce, the respected pastor of the Baptist denomination; Rev. Mr. Glendinning, Elgin; Provost Burn, Forres; Mr. Campbell Macpherson-Grant, and others. The proceedings were begun by the audience singing part of the 100th Psalm, after which the Rev. Mr. Bruce engaged in prayer. Rev. Mr. Bruce then delivered a brief address. After alluding to the object of the gathering, he remarked that it was not necessary he should say anything in regard to the history of the Baptist Church or the principles which the Baptists held. The Baptists had not separated themselves from other believers because of any novelty, neither did any spirit of unbrotherliness cause them to perpetuate the principles which they held, but while maintaining their own individuality they sought to live and work in harmony with all true followers of Jesus Christ. Holding up in his hand the bottle which was to be placed in the cavity of the foundation-stone, Mr. Bruce intimated that it contained the current coins of the realm, the *Scotsman*, *Free Press*, *Forres Gazette*, *Freeman*, psalms and hymns used by the Baptists in their worship, and also a short sketch of the progress of the Baptist Church in Forres. Provost Burn, on behalf of the Baptist congregation of Forres, conveyed to Sir George Macpherson-Grant their most hearty thanks for his presence, and the valuable assistance which he had agreed to give on this interesting occasion. He was sure that the whole community whom he represented sympathised with and desired to encourage the efforts of the Baptist congregation to obtain a comfortable place of worship. He was glad to congratulate those who were interested in the building of the chapel upon the progress they had made. He could look back to the time when the congregation used to meet in a small upper room in Gordon Street—a small but sincere and zealous band. They that day wished the Baptist congregation God-speed. He had only one duty remaining, which was a very pleasant one, viz., to present to Sir George Macpherson-Grant the trowel

with which the stone was to be laid. And that would be handed down to his family as an heirloom, and would always be an interesting memento of that very interesting ceremony. The trowel, which was silver, and beautifully chased, bore the following inscription :—"Presented to Sir George Macpherson-Grant, M.P., Bart. of Ballindalloch, on the occasion of his laying the foundation-stone of the Baptist Church, Forres, 22nd January, 1884." Sir George Macpherson-Grant then stepped forward, and with the usual formalities, assisted in laying the foundation-stone. He then said that, in the exercise of the privilege which had been conferred upon him, he declared the stone to be well and truly laid. He should like, however, before the proceedings terminated, to be allowed to express the very fervent hope that the building of which this stone formed a part might be successfully reared, and that no accident might occur during the progress of its walls. He hoped, when completed, the church might stand as a testimony of the desire of the congregation in Forres to minister to the glory of God and the advancement of their faith in the midst of that town, and that it would be a comfort to all who worshipped within its walls. He did not suppose that his presence there was likely to be misunderstood. They knew that he belonged to another denomination of the Christian faith to to those who were destined to worship within the walls of the new church, but there were occasions when it was the duty of Christians to sink their difference, and to unite together in one common bond of Christian charity. He hoped the congregation would progress in Christian work, for they might depend on this, that there was room enough in the country for all denominations who who were true worshippers of their Lord and Master. There was too much vice, misery, and immorality to contend with not to make it worth while for all branches of professing Christians to unite together in every way for the glory of God and the benefit of their fellow-men. The concluding verse of 100th Psalm was then sung, after which the benediction was pronounced. Mr. Bruce having intimated that subscriptions for the building of the church would be received on the foundation-stone, a number of worthy contributions were given, Lady Macpherson-Grant being among the first to step forward with a donation. The proceedings then ended.

GLASGOW. — SOUTH SIDE. — The closing conversazione of the pastor's Bible Class was held on the evening of Monday, the 17th March, and proved a very pleasant occasion. About 120 young people sat down to tea, and in the course of the evening pianoforte solos, recitations, and so forth, were interspersed with short addresses.

GLASGOW.—JOHN KNOX STREET.—The annual congregational soiree was held in the church on the 26th February. About 600 were present and the spirit of the meeting was bright, cordial, and hopeful. Rev. P. J. Rollo, who occupied the chair, referred to several beneficial changes which had taken place in the church, among them the introduction of "the Baptist Hymnal" in the services of the church and of "the School Hymnal," and its most admirable tune book into the home, school, evangelistic, and the congregation, and of instrumental music into all the services of the church. Various indications of church progress were then thankfully referred to, among them the fact that for the first time for some years there was a balance on the right side in every church fund. Very interesting addresses were delivered by Revs. G. Yuille, Dr. Fergus Ferguson, F. H. Robarts, R. Campbell, and J. Steele. The choir, under the direction of Mr. Lamont, sung two fine anthems with much spirit and effect. The chairman gave the church as its watchword for the coming year, a remark of the Rev. Professor Bruce, who had very ably preached to them on the afternoon of the 24th, "Make the church truly Christian, and the people will come unto it."—*Evangelistic Meeting Soiree.*—The annual soiree in connection with the evangelistic work carried on by this church was held on Wednesday, March 12. The large hall of the church was crowded in every part, over 350 being present, the majority non-church-goers drawn from the neighbourhood. It was reported that the meeting had been in every way the most successful in the history of the movement and that the workers were full of thankfulness and hope. Rev. P. J. Rollo occupied the chair, and addresses were delivered by Mr. J. Delmore, and Mr. T. M'Pherson, the leaders of the movement, who were received with much enthusiasm by the

meeting for their character and work's sake. A selection of hymns was sung by the evangelistic choir, in most of which the audience joined heartily.

GRANTOWN-ON-SPEY.—The annual Congregational and Sabbath School soiree of the Baptist Church was held here on Thursday, February 28. There was a large attendance both of adults and juveniles. After a service of tea, Rev. J. Duncan, M.A., pastor, who presided, gave a short introductory address in which he referred to the good work that had been done both in Grantown and in Branderburgh through the labours of Rev. R. Steel, Home Mission Evangelist. Interesting and practical addresses were also delivered by Rev. D. Bruce, Forres; Rev. D. Young, Glasgow; and Rev. R. E. Glendinning, Elgin. During the evening the choir, under the leadership of Mr. A. F. Grant, rendered several new hymns in a very creditable manner, and sacred solos were sung by Mr. D. Fraser, Mr. R. M'Lennan, and Mr. A. F. Grant, all of which were very highly appreciated. The usual votes of thanks brought a very enjoyable evening to a close.

HAWICK.—*Anniversary Services and Soiree.*—Aniversary services were conducted here on Sunday, March 16, by the Rev. W. J. Packer of Berwick, who preached in the forenoon and evening to large and attentive audiences. On the following evening a soiree was held in the chapel, at which the pastor, Rev. W. Seaman, presided. In his opening remarks the chairman said that they met together to celebrate the first anniversary of the building of their place of worship and the fourth year of his pastorate. With respect to the chapel there was fortunately but one opinion, that of universal commendation. He then mentioned some of the benefits derived from having a suitable place in which to meet. They had been able to undertake evangelistic work with greater efficiency, their Sabbath School had considerably grown, and he was pleased to observe an increase in the attendance at their regular services. Speaking of himself he would only say, "Hitherto hath the Lord helped us." He hoped and believed there were yet brighter days in store for them as a church and congregation. The Rev. W. J. Packer then gave a thoroughly practical address on "How the pew may help the pulpit," and was followed by Revs. D. Hislop, E.U. Church, on "Decision for Christ," and James Orr, U.P. Church, on "Personal influence." Mr. David Ross of Berwick sang a gospel solo, and gave excellent advice to young Christians. The choir, under the leadership of Mr. Wm. Inglis, who presided at the harmonium, sang several anthems during the evening, which contributed much to the enjoyment of the meeting.

IRVINE. — On Tuesday, February 19, a lecture entitled "Scenes in the Life of our Lord," was delivered in this chapel by Mrs. Valentia A. Thomson, the pastor's wife, illustrated by lantern slides, and Mrs. Thomson also sang several appropriate solos. The proceeds were devoted towards diminishing the debt upon the building of the chapel. The editor of the local newspaper says, "On Tuesday evening the Baptist chapel was crowded to hear Mrs. Thomson. The address was extemporaneous. The simple but eloquent words in which she told 'the old old story,' her cultured tone and sweet English voice rivetted the attention of the audience. The style in which she sang the piece descriptive of the storm on Galilee was truly exquisite, and her influence seemed to be largely felt by the choir, who sang several pieces with fine taste and admirable effect. The clock struck twice during the address on Tuesday evening, the service extending to close on two hours, but the lapse of time did not seem to affect the audience, the interest being sustained to the close."

NOTICES TO CORRESPONDENTS.

J. G. J.—Yours received for insertion.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of April, 1884.

CHURCH NOTICES.

CHURCH.	MINISTER.	HOURS OF SERVICE.	
		SABBATH.	WEEK-DAY.
Broughty Ferry—St. Vincent St.,	ARTHUR W. OAKLEY.....	11.15 and 6.30	Wed. 7.30
Dumfries—Tabernacle, Newall Ter,	WILLIAM MUIR	11 and 6	Tues. 8
Dundee—Long Wynd, Nethergate,..	WM. TULLOCH.....	11 and 6.30	Thurs. 8
Edinburgh—Dublin Street,.....	WILLIAM LANDELS, D.D., ..	11 and 6.30	Thurs. 8
" Duncan Street, Newington	JOHN M'LELLAN,.....	11 and 6.30	Wed. 8
" Marshall Street,.....	ALEX. WYLIE, M.A., ...	11 and 2.15	Wed. 8
" Rose Street, ...	OWEN D. CAMPBELL, M.A.,..	11 and 6.30	Wed. 8
Falkirk—Masonic Hall.....	WALTER J. MATHAMS	11 and 2	Thur. 7.30
Glasgow—Adelaide Pl., Bath St.,	D. P. M'PHERSON, B.D.	11 and 2	Wed. 8
" N. Frederick Street,....	JOHN URQUHART	11 and 2	Wed. 8
" John Knox Street,.....	P. J. ROLLO,.....	11 and 2	Wed. 8.15
" Copeland Road, Govan	JERVIS COATS, M.A.,.....	11 and 6.30	Wed. 8
" Cambridge Street, ...	ROBERT HOWIE (*pro. tem.*)..	11 and 7	Wed. 8
" Sister Street, Bridgeton,	JOHN M. MUNRO.....	11 and 7	Wed. 8
" Queen's Park, P. Edward St. Vict. Rd.,	JOHN MURRAY,.....	11 and 6.30	Wed. 8
" South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. ELLIOTT, ...	11 and 2	Wed. 8
Greenock—Orangefield,.....	ROBERT MACNAIR, M.A.,...	11 and 2.15	Wed. 8
Hawick—Baptist Chapel,.....	WM. SEAMAN,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. WILSON.....	11 and 2	Wed. 8
Irvine—Bank Street.....	R. THOMSON	12 and 6.30	Wed. 8
Kirkcaldy—Whyte's Causeway,....	ALEX. BISSET	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	OLIVER FLETT, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	WALTER WALSH,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	GEORGE YUILLE,.....	11 and 2	Wed. 8

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SCOTTISH
BAPTIST MAGAZINE.

Egypt.

THE course of events in recent years has directed attention to various remote parts of the world, and has at least helped to freshen and enlarge one's knowledge of geography. Bulgaria, Afghan, the Transvaal, and Tonquin form a group of subjects sufficiently diversified; and the events that have occurred in connection with them have brought us into virtual contact with our fellow-men in these remote regions, and have contributed to our knowledge of human life under conditions very different from our own. That this must, under God, ultimately work good to all concerned we cannot for a moment doubt; in the meantime it is good for us to have our interest awakened in those who are so much less favoured than ourselves, and whose well-being it is our Christian privilege to seek.

As Bible-readers our interest in such a country as Egypt does not depend on recent events on the Nile, though these have undoubtedly given it fresh stimulus. Next to Palestine no country figures more prominently in the Old Testament, its history being so intimately connected with the history of the Jews. The Egypt of the past, however, is one thing, the Egypt of the present is quite another. The pyramids look down, not now on the land of the Pharaohs, but on the land of the Pashas for more than 1000 years. At present when Egyptian affairs are regarded with the keenest interest throughout the country and many are beginning to surmise the point to which they are leading us, if we cannot predict their issue we may at least render our interest in them more intelligent by glancing at the present condition of Egypt, and especially of its peasantry.

A glance only is needed, either at the present condition or the past history of Egypt, to assure us that the prophecy of Ezekiel, which is about the last word of the Scriptures on the subject, has been amply verified: "It shall be the basest of the kingdoms; neither shall it exalt itself any more among the nations; for I will diminish them that they shall no more rule over the nations." How these words have fulfilled themselves the history of Egypt shows, for Asyrians, Greeks, Ro-

mans, and Turks have successively ruled or misruled its people. The Copts of Upper Egypt represent the native Christian element in the population as distinguished from the prevailing Mussulman, and carry us back to the time when the country was nominally Christian, and embraced within the Roman Empire. This was previous to the 7th century; for about that time (A.D. 638) the Mohammedans conquered the country, and the supremacy of the Greek gave place to that of the Caliph. Since then Egypt has remained under Turkish rule. Successive attempts to throw off the intolerable oppression ended disastrously, and the natives at length succumbed to what seemed their destiny. During the long period of oppression that followed they were reduced to the condition of serfdom. At the beginning of the present century the country was governed by the so-called Mamelukes, "a host of petty tyrants, professing nominal allegiance to the Sultan, but in reality obeying no superior except the man among themselves who happened to be for the moment the most powerful; they had divided the country among them, and were constantly fighting with each other for the purpose of avenging injuries or acquiring mastery over rivals." * In the person of Mehemet Ali there stepped upon the scene one who changed all this, and gave a new turn to Egyptian history. He subdued the rival factions and established a personal despotism under the title of Khedive. Speaking at Edinburgh lately, M. de Lesseps said: "My father was sent to Egypt by the French Directorate after the peace of Amiens, and he was entrusted with the duty of finding a native chief sufficiently energetic and intelligent to overthrow the power of the Mamelukes, whose disastrous rule had ruined the country, and been the cause of the French expedition to Egypt. My father went to Constantinople, and he found an intelligent, vigorous man, Mehemet Ali, who was born in Macedonia, the mother country of Alexander the Great. That man had only one hundred men under his orders, and he could neither read nor write, and he was very proud to have been chosen by the representatives of France to Govern Egypt." He did govern it, in his own way. No doubt he did much to develope the natural resources of the country by means of the canal system of irrigation, and to introduce European civilisation so far as it served his purpose; but his purpose was not to benefit his subjects, even indirectly—for the Turk is never guilty of philanthropy—but merely his own aggrandisement. He left the poor fellaheen little better than he found them. The system of Government he established is a pure despotism. The Khedive is the

* Wallace's "Egypt and the Egyptian Question," p. 298.

supreme despot: under him are provincial governors and sub-governors, rulers of districts, and shiekhs, or village elders—each in his own place a despot to those beneath. The broad base on which this oppressive system rests is of course the peasantry (fellaheen), who form four-fifths of the inhabitants.

Their occupation is agriculture. For Egypt is before all things an agricultural country. "Its wealth is in its crops: manufactures and industries merely divert the land and the people from their proper and most profitable employment. Those who have seen the rich plain of Abydos—well-named 'the granary of Egypt'—or the fertile fields of Thebes, or have traversed the luxuriant vegetation of Lower Egypt, whose triangular form has procured it the name of the Delta, can alone realise the extraordinary productiveness of the soil. With reasonable management three crops a year can be raised out of the rich dark earth, and if the land were equally distributed there would be food and to spare for every one at the cost of comparatively light labour and next to no capital. Recent investigations have shown that the yield of each acre is not only sufficient to pay the taxes and the interest on borrowed capital, and to support the peasant proprietor, but ought to leave a considerable margin of profit." * If, therefore, the Egyptian peasantry be poor and ill-conditioned it is not because the soil is poor, as in many parts of our own country, nor because the natural resources of their country are insufficient. The explanation must be sought for elsewhere. It is to be remembered that the fertility of Egypt depends entirely on the Nile, whose waters as they spread and retire leave a thick layer of black alluvial soil, and it is this alluvial deposit which gives the land its unparalleled fertility. But the Nile may not rise high enough, in which case there can be no crop, which means famine; or it may rise too high, and breaking down its dykes rush madly over the flat expanse of cultivated land spreading death and destruction in its furious course. Everything is done to avert such a calamity, and to conduct the fertilising waters by canals over the surrounding country. In Upper Egypt, indeed, the land is still watered, during low Nile, "with the foot," as in the days of Moses, and therefore there is a comparatively small return for a vast expenditure of labour; but in Lower Egypt, where the canal system prevails it ought to be different. That it is not is owing to that corrupt officialism which is Egypt's curse. "The canals are badly constructed, and the engineers in charge of them are in the habit of selling the water which is the rightful property of the people, and the condition of their livelihood, to the highest bidder; so that

* "Social Life in Egypt," p. 47.

a rich man can always get all the water in the neighbourhood by a bribe to the engineer, while the lands of the poor are suffered to lie barren, or can with difficulty be rendered capable of bearing a scanty crop by the increasing toil of the peasants at clumsy hand water-engines." This disadvantage might be overcome by labour on the part of the peasantry, were their time their own throughout the year, but it is not. They are compelled to work for their rulers during several months each year, usually at making or repairing canals. While engaged on this service, "the labourer gets no pay and no rations, his food has to be brought by his family from his village—usually many miles away—and he has even to furnish his tools, which, however, generally consist simply of his own fingers and a basket. He grubs in the ground and fills his basket, and deposits its contents outside the embankment, and so the canal gradually becomes deeper. At night he sleeps without shelter or wrap. Half the population of Upper Egypt are thus engaged for three or four months in the year, to the destruction of their second crops. Their health suffers—many die off each year—and the work is badly done." In addition to this they are often compelled to work in the fields of one or other of their superiors who happens to have more land than he can himself cultivate. The residue of his time which the peasant can profitably employ on his own land is thus comparatively small, and this goes far to explain the poverty of his condition. Excessive and irregular taxation will explain the rest. In speaking of the peasants own land it may be well to explain that peasant-proprietorship is the rule in Egypt, though of late years the land has been rapidly passing out of their hands. By a law passed about thirty years ago the peasant became practically proprietor of the land which he had previously held by a very precarious title; and at that time the land was pretty generally distributed among the peasants. But it is not so now. "Instead of being parcelled out into small holdings as it once was, the land is passing more and more into the hands of large owners, and the peasants, partly in consequence of their inveterate habit of borrowing, and the extortionate terms of the usurers—who spoil the Egyptians even more effectively than the ancestors of all money-lenders did in the days of Moses—partly from the total absence of justice in the land, and the helplessness of the ignorant fellah in the clutches of corrupt governors, venal judges, and a heartless and conscienceless upper class—the peasants are rapidly being deprived of their lands and turned into day labourers or tenants at rack-rent on the estates of the great men who robbed them." The prince of such land-robbers was Ismail Pasha, the ex-Khedive, who was deposed by the British

and French governments for his maladministration. This example in the ruler did not fail to evoke the flattery of imitation among his subordinates, so that large estates have been "created" all over the land. And the process still goes on. Under the extortions of tax-gatherers and money-lenders the smaller proprietors are sunk in debt, from which they can only extricate themselves by disposing of their land, which yet is their only means of support. There is indeed another way of escape, which was attempted in the recent movement under Arabi. That astute Egyptian converted what was at first merely a struggle between two rival sets of military officers into a really national movement by promising to get rid of the extortioners and of the hated foreign interference. The effort failed, but it is certain to be renewed unless the financial pressure be relieved. This, let us hope will be among the first-fruits of British interference. The well-being of the oppressed peasantry ought surely to be of more importance than the interests of Egyptian Stock-holders in the eyes of a Christian government. They are powerless to help themselves. "They need nursing, and guiding, and protecting (against themselves as well as against their oppressors) like children for many years, until the evil influences of bondage, the terror that breeds lies and deceit, the reckless despair in face of oppression and injustice, that leads to borrowing and eviction and ruin, and the distrust of mankind that comes of centuries of perjured rulers, have had time to vanish from their nature."

Two conclusions have been forced on us by the study of this subject. One is that the present occupation of Egypt is likely to be much more prolonged than was at first intended. The logic of events is irresistible. Egypt cannot get along without a strong government. The vice-regal government was strong though despotic, and the people were accustomed to obey it. But the present Viceroy is not strong because he is not independent, and the people know it. They drove him from his capital recently, and they would probably do so again were he left without support. Under these circumstances, if reform is to be effected and a better administration to take root where official corruption has so long prevailed, the reins of government must be held for a considerable time to come by the strong hand that holds them now. But no State-interference, however benevolent and prolonged, can cleanse the fountain of Egyptian corruption and oppression—it cannot even reach it. The political life of a people is the outcome of their social life, and their social life takes its character from their religion. Mohammedanism, with its degradation of the family-life and its toleration of all abuses, is the radical curse

of Egypt. The only cure for a false religion is to supply the true one. If these present troubles be the means of directing the attention of the churches to this "basest of kingdoms," and lead to fresh efforts for the elevation of its people they will afford another proof of a presiding Providence, and bring us nearer the time when Egypt as well as Ethiopia "shall stretch out her hands to God."

Readings in Genesis.

V. The Tree of Life.

By Rev. P. J. Rollo.

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. iii. 23-24.

PARADISE survived the fall. The curse fell on the serpent, the woman, the man, and the ground, for their sake; but no curse lighted on paradise. Nor shall its beauty ever wither. Neither thorn nor thistle shall ever take root there; and nothing that defileth, or troubleth, or maketh a lie shall henceforth penetrate the securely guarded gates.

And the "Tree of Life which is in the midst of the paradise of God" was not injured by the fall. "Life is life for evermore," though the perishing transgressor must quit its neighbourhood, and be kept from plucking its fruit.

How well the Cherubim have fulfilled their mission. With what often feverish eagerness has man panted for paradise, and hunted after the elixir of life; but how vain his every effort. All that he has been able to gather from the tree of knowledge has never brought within his grasp the smallest portion of the fruit of the tree of life. Not one of the wisest and bravest has yet succeeded in passing the heaven-set guard, and crossing the awful boundary, to pluck an untimely immortality.

Christianity has not removed those Cherubim, nor sheathed that flaming sword. It has opened up a way to eternal life, but a *new* road, consecrated by Jesus through the grave, and not the old path by which man was expelled from the Eden he had forfeited. "Look for no paradise on earth," the gospel says, "rather seek for the cross, and bear it, bend your back to the yoke, reconcile yourself to the

curse, and paradise lies before you. In the midst of decay and death the eternal life will quietly spring up within you, and all the losses, the hardships, and the sufferings of this mortal state will but increase the glory of that eternal life, when it swallows up death in victory on the day of its consumation."

Here then is the reason why fallen man was kept from eating the tree of life. If he had done so he would not have removed his sin; he would only have immortalised it. He would have cursed himself for ever; have made his hard labour eternal. Greater he would have become, but great at what a cost—an undying sinner! Who envies the rebel angels that never die? Who would exchange his poor weak mortality for their swift flight, their might, their terrible deathlessness. Who then would fail to be thankful that from such a fate the flaming sword of the Cherubim has kept back mankind. For that man would have made the fearful venture who can doubt that knows his own heart? Have there not been moments in our lives in which intoxicated by pleasure, we would have plucked the fruit of life had we dared, saying, "I would live for ever thus—let me be *now* immortalised." But how soon should we have awaked from our mad dream to realise what a curse we had brought down upon ourselves;—and then how bitterly should we have regretted that no flaming sword had kept back our foolish hand from seizing so poor an immortality—from making eternal such a paltry crown. And if this might be said of the best moments of the noblest men, how much more does it apply to the every day routine of ordinary lives? What old man would care to bear the burden of his life for even another sixty years? And yet is there an old man who can deny that he would have immortalised this life had he dared—that there were happy moments in which he would have been enticed into doing it, and deathly moments in which he would have been driven to do it, had it not been for the guardian Cherubim, and the flaming sword.

Death makes a sad world; but what sort of a world would it grow to if death were gone, but sin remained? What a hell would this earth become if the wicked could get access to the tree of life. When men lived for a few hundred years a flood was needed to cleanse the world; what then would be its condition if men lived for ever, even now under the light of Christian truth—every villain becoming immortal in his villainy, every tyrant eternal in his tyranny. But God was too wise for this, and too mighty. The most subtle deceiver has never been clever enough to steal the fruit of the tree of life; the strongest usurper has never been strong enough to break through the cherubic guard, and turn aside the flaming sword. Thank God they must all soon turn to a little harmless, even slightly useful dust, and the weary earth be quietly rid of them. We do not now need a flood to make the earth habitable. Men die too fast.

But though God has made it impossible for our race to retrace its steps, he has opened up a way of escape in front of us. We cannot go back to where Adam was; but we can go forward to where Christ is. It is mere folly to dream of the golden past; all the glories of life lie in the grand future. "Forward" must be their watchword

who seek the undecaying crown—forward, inspired by the spirit of the Prince of Life, along the path He trod, to the heaven He has prepared. Surely

"It were a well spent journey
Though seven deaths lay between."

"Like a triumphal path He trod the thorns of death and shame," because He knew that He was leading man to eternal life: with what faith and triumph should we therefore tread the humblest, hardest path which conducts to "glory, honour, immortality." Christ offers us nothing that will save from toil or suffering, or avert decay, because He wishes us to follow Him to where all this will be bestowed at the right time, and in the right way. But here He gives us a sufficient foretaste of the future life, in the bread of His living truth; and the quickenings of His spirit. Surely if the law of God was a tree of life to the men of old much more is Christ, even now, a tree of life to those who feed upon Him, by which the inward man is ever renewed, even while the outer man is wearing away. Let us draw our life from Jesus then, while we follow Him to where we shall receive from Him a fuller but not a diviner life.

"Oh Christ He is the Fountain,
The deep sweet well of love,
The streams on earth I've tasted,
More deep I'll drink above;
There to an ocean fulness
His mercy doth expand,
And glory glory dwelleth
In Immanuel's land."

Only those who taste on earth the stream shall drink "more deep" hereafter of the fountain;—only those who have drunk life from the "droppings" of the divine mercy now shall then rejoice in its "ocean fulness."

Let us beware of the mistake of our first parents. *Once* they were not forbidden to eat the tree of life; but another tree had greater attractions for them. They saw that its fruit was pleasant; they believed it would make them great. How little was life to them then—how much a new sensation of pleasure, or prize of ambition. But how soon they discovered that the unforbidden fruit was the best after all; and how willing would they have been to have bartered all that they had attained for a little of what they had neglected. And this is ever the great mistake of the young, who are full of lusty life, and ambition, to despise the fruit of eternity for the pleasure or the prize of a moment. Let us beware of it lest we find out too late how real is our loss, how illusory our gain.

And let the old and frail be comforted—those who sigh—

"Oh Paradise! Oh Paradise!
'Tis weary waiting here,
I long to be where Jesus is,
To feel to see Him near."

They are not far from Paradise: soon shall they pluck the fruit of the tree of life which grows in the midst thereof. "*To-day* thou shalt be with me in Paradise," said its King to one who was drawing mortal breath.

"The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest,
Sweet is the calm of Paradise the blest
Alleluia."

Notes on Recent Literature.

By Rev. W. H. Elliott.

"THERE are cases," says a great writer, "in which more knowledge of more value may be conveyed by the history of *a word* than by the history of a campaign." To study the history of an English word, however, has not hitherto been within the reach of an ordinary student. To discover the etymology of a word and the several shades of meaning a word bears has been comparatively simple; but to know when, in what form, and by what means, a word entered our language, through what varieties of form and of meaning it has passed, and what authors have in this or that work imparted character to it, has involved research within the reach only of a privileged few. But these details have lately been laid at every student's door. A new edition of "Ogilvie's Imperial Dictionary" published in four volumes by Blackie & Son, "The Encyclopædic Dictionary" being issued both in divisional volumes and in monthly parts by Cassell & Co., and chiefly "A New English Dictionary on Historical Principles" of which the first part—A B C ANT—has just been published by the Clarendon Press, make the study of English words an exercise in which the large majority of English-speaking people may engage. The magnitude and value of this last work may be estimated from the fact that as far back as the year 1857 the Philological Society determined upon its publication, and no fewer than thirteen hundred readers and thirty sub-editors have assisted in preparing it. The pleasure a perusal of it affords is rare; it makes every word it handles live and breathe. Quotations at length are impracticable, but let those who can, turn to the words ABACK, ABANDON, ABASE, ABATE, for instances. How suggestive are the following sentences given in juxtaposition to illustrate the use of the word ABACK:—

"1637. RUTHERFORD. Keep yourself in the love of Christ, and stand far aback from the pollutions of the world."

"1870. MORRIS. A temple fair we came to, set aback midst towering trees."

As a house is set aback from the dust and noise of the high road so let a Christian keep himself aback from the polluting influences of the world. And what school-boy will fail to realise the expressiveness of the phrase "to be taken aback" after reading the following—

"Hence the nautical phrase *To be taken aback*, when through a shift of wind or bad steerage the wind comes in front of the square sails and lays them back against the masts, instantly staying the ship's onward course and giving her stern way; an accident exceedingly dangerous in a strong gale."

The following illustrative quotation under ANABAPTIST is of interest to ourselves—

"Baptists never called themselves *ana*baptists; as they did not admit that immersion even was *baptism*, unless accompanied with an intelligent concurrence, practically, an avowal of faith, on the part of the recipient."

Principal Fairbairn of Airedale College has spoken out nobly of late upon the work of the Churches and their relationship to the People. His address from the chair of the Congregational Union in October last abounded in such sentences as these:—"The Church ought to be the most progressive of all societies, foremost in every kind and province of good. Its place is not behind but before the times; it ought not to follow but to lead the state." "A Church is bound by the past only to excel the past, however noble it may have been; to be merely what has been is to be indifferent to what ought to be." "Christianity is full of unexhausted energies, of latent and undeveloped capabilities, fitted to meet the deepest and most claimant wants of the day." Besides speaking thus to the church through her official representatives he has addressed himself in similar tones upon the one hand to the world of thought and culture, and upon the other hand to the working classes. The last number of the "Contemporary Review" contains an article in which he vigorously sets forth that "To have a church or churches is not the same thing as to have a religion," that "The churches must be construed through the religion, and not the religion through the churches."

"The glory of the Christian religion is its conception of God. He is the common Father and Sovereign, benevolent and beneficient, gracious yet righteous. He loves all men and wills them good; hates sin and contends against it with all his energies. . . . And the churches which interpret the religion must have this as their supreme end. . . . The churches ought to be the mothers of strenuous philanthropists, encouraging their sons to labour among the men who make crime and against the conditions that make criminals; in the hospitals where the diseased are tended, and against the slums where they are bred; in the charities where the poor are helped, and against the poverty and the causes of the poverty that make the charities necessary. They ought to be the teachers of statesmen, and demand that the nation in all its legislation and in all its conduct, home or foreign, follow the righteousness that alone exalteth, recognising no law as good, no action as honourable, that denies or offends Christian principle. . . . Once this idea has become the inspiration of the church, it will look back with shame on the days of the old ecclesiasticism when it lived in bondage to the letter, and it will contrast in large joyfulness the freedom that allows its people to build by spiritual methods and through moral agencies the City of the living God."

And turning to the working classes in a series of Sabbath evening lectures just published he delivers the same message.

"The churches should be looked at through religion," he says, "and not religion through the churches. They exist for it; it does not exist for them. Often the hardest obstacle to the realisation of religion has been a church; an unfaithful servant may ruin a master, a church may discredit religion. . . . Religion is the application to all things and all wants of the great spiritual, moral, ethical, rational elements contained in the idea of God."

Such teaching must yield valuable results.

The two things which strike us most in perusing THE AUTOBIOGRAPHY OF ANTHONY TROLLOPE are, his *method* and his *perseverance.* He set himself a certain amount of work every day and with wondrous regularity fulfilled his task. His life bears out his words, that in method is to be found inspiration. We have little information furnished as to the religious opinions held by the great novelist, but the following passage shows that he was not lacking in high ideals and that he had some regard to the way in which men should fulfil their stewardship.

"I have regarded my art," he says, "from so different a point of view that I have ever thought of myself as a preacher of sermons, and my pulpit as one which I could make both salutary and agreeable to my audience. I do believe that no girl has risen from the reading of my pages less modest than she was before, and that some may have learned from them that modesty is a charm well worth preserving. I think that no youth has been taught that in falseness and flashiness is to be found the road to manliness, but some perhaps may have learned from me that it is to be found in truth and in a high but gentle spirit."

The man who worked under such an ideal cannot but exercise a healthful influence in the community.

George Eliot's Essays are as interesting and valuable as her novels and evidence the same deep sympathy with everything human, and the same hatred of everything unreal. We have risen from our first reading of them refreshed and strengthened; the woman was true to herself and spared no pains to be in word and thought true to others. That the poet Young merits all she inflicts upon him we are not prepared to affirm, but how insincere sentiment and inflated rhetoric troubled her is revealed by the strong language she uses regarding the ninth section of his "Night Thoughts" entitled "Consolation." "As a compound," she says, "of vulgar pomp, crawling adulation and hard selfishness, presented under the guise of piety there are few things to surpass it." The Essays on Henreich Heine —"a lover of freedom who has spoken wise and brave words on behalf of his fellow men,"—and on Dr. Cumming—who preached "less of Christ than of Anti-Christ," who was "less definite in showing what sin is than in showing who is the man of sin"—reveal the same deep sympathy with everything human and scorn of everything approaching the unreal. Nor does she swerve from principle in partiality for her profession.

"Bad literature," she says, "of the sort called amusing is spiritual gin. A writer capable of being popular can only escape social culpability by first of all getting a profound sense that literature is good-for-nothing, if it is not admirably good: he must detest bad literature too heartily to be indifferent about producing it if only other people don't detest it. And if he has this sign of the divine afflatus within him, he must make up his mind that he must not pursue authorship as a vocation with a trading determination to get on by it. It is in the highest sense lawful for him to get as good a price as he honourably can for the best work he is capable of; but not for him to force or hurry his production, or even do over again what has already been done, either by himself or others, so as to render

his work no real contribution, for the sake of bringing up his income to the fancy pitch."

Evil is being wrought in many instances by the popular novels of circulating libraries; one of the wisest ways to stem it is to place in the hands of young people works penned under the influence of such an ideal.

The Rev. T. K. Cheyne, M.A., one of the company of Old Testament Revisers and the author of a very valuable exposition of the Prophesies of Isaiah has recently given to the world a new translation of the Book of Psalms. His object he tells us is "to enable lovers of literature to read the Psalter intelligently and with pleasure," and there can be no doubt the book as a whole is admirably adapted to that end. In size and style it is convenient, and the "Introduction" it contains deals with points of importance regarding the composition of individual psalms and the compilation of the Psalter. The reader of this translation misses the sweet-flowing rhythm of the authorised version but finds a forceful vigour which charges passage after passage with enlarged meaning. We have compared some few verses both with the translation of Perowne and with that of Ewald, and acknowledge ourselves grateful for suggestiveness added to a phrase here and a sentence there by the renderings of this accredited Hebrew scholar. Space forbids us giving more than the opening verses of Psalms 45 and 46 as specimens.

My heart bubbles with goodly words;
I address my work unto a king:
be my tongue the pen of a nimble scribe!
Beauteous art thou, beauteous, above the sons of men;
grace is shed over thy lips:
therefore God has blessed thee for ever.

God is our refuge and stronghold,
fully proved as a help in troubles.
Therefore will we not fear, though the earth should change,
and the mountains sink into the heart of the sea.
Let the waters thereof roar and foam;
let the mountains quake at the insolence thereof.

In a well printed and attractively illustrated and bound volume of 173 pages, the Baptist Missionary Society furnishes the life story of the noble ALFRED SAKER. "Take it all in all," wrote Dr. Livingstone, "specially having regard to its many-sided character, the work of Alfred Saker at Cameroons and Victoria is in my judgment the most remarkable on the African coast." The people when he settled among them were utterly barbarous. He taught them how to cultivate the land; how to use the saw, the adze, and the hammer, and how to make bricks and erect healthy and comfortable dwellings; and chief of all he reduced their language to writing, and gave them an alphabet, a grammar, a dictionary, and finally the entire scriptures of the Old and New Testaments. The days of arduous and persevering toil which these results cost are brought before us in this brief volume, which

should be read by all who are interested in Foreign Mission Work. No more appropriate book could be employed by parents and teachers for presentation to the youths and maidens of our Sabbath School and Bible Classes.

A Cosy Corner for the Bairns.

The Torch of Fire.

By Rev. Walter J. Mathams, Falkirk.

LISTEN AGAIN!

Forty years after our Lord ascended into heaven the Roman army, under Titus, besieged the city of Jerusalem. Fierce and long was the seige. The invading host brought their battering rams and used all their power to make a breach in the walls. Nobly did the Jews defend the city of their fathers. Many months passed and still they were able to beat back the foe. Then came starvation which was the most powerful enemy of all, and so great was the hunger of the people that one poor woman began to eat her own child. Weak from want the Jews at last gave way, and the Roman soldiers poured in like an overwhelming flood of death. Thousands fell beneath their bloody swords, and a wail of lamentation went up to God, the like of which had never been heard before. On rushed the cruel invaders towards the temple that they might break open its doors, and take the treasures within. But when they came near they found the remaining Jews standing shoulder to shoulder, ready to die for their beloved sanctuary. Furiously the defenders fought, and when they fell others sprang up and took their place. The Roman general well nigh disheartened was about to sound a retreat, when a soldier took a lighted torch in his hand and climbed the temple wall. Reaching one of the windows he flung it with all his force into the sacred building, and soon the rising smoke proclaimed its doom. The brave Jews gazed with horror at the scene and from that moment they sought for death with the eagerness of a hungry man who seeks for food.

The torch had done its work, and the rich and beautiful sanctuary fell in ruins.

Whosoever tells a lie, or spreads a false report is like that Roman soldier. He casts a firebrand among the things that are sacred both to God and man.

He not only plays with fire but he works with it. He burns away the lovliness of truth and leaves nothing in its place, but blackened cinders. A lie is the cruelest thing upon God's earth. It spares nothing that falls in its way. It is the cause of many a heart-break, many a miserable life, and many a shameful death. Once uttered it goes out on its career with the speed of lightning as if it were a spark blown out of hell. An old saying has this idea in very homely words,

"A lie gets round the world before truth can put on its boots." Of all natural forces fire is the swiftest and the fiercest; and of all evils a lie is the quickest to fulfil its dreadful mission. Kind words carry their blessings slowly; lying words are always in haste to scatter their curses. Tell a lie against any one, and hundreds will know it almost as soon as if they had heard it fall from your lips.

God's voice sounds out like thunder against the liar. "Thou shalt not bear false witness against thy neighbour."

Our character is our richest and most sacred possession. By it we win the esteem, the confidence, and love of others. By it we serve our Father whilst we are upon the earth, and it is the only thing which we can take to Him when He calls us into eternity. One good character is worth more than a king's crown. Gold, silver, precious stones, houses, cattle, lands, are as nothing compared with it. Without it we are beggars indeed. See, then, the crime of the man who tries to rob us of our reputation by saying that which is untrue. He turns the faces of our friends from us. He teaches men to hate and shun us, rather than to love and honour. Instead of bearing our burden as Christ would have him do, he adds to its weight. In other words, he casts the torch of fire into our hearts and destroys our gladness and peace. Anxiety unutterable takes up its abode within us when we know that those who love us believe the infamous lie which he has told.

Our Lord Jesus suffered more severely than any one else through the cruel influence of false report. The Pharisees, and Sadducees, and evil men of all classes spoke of Him as a blasphemer, a wine-bibber, and an enemy to all. They followed him everywhere and cast the flaming torch into men's souls until they were on fire with fiercest hatred. They hindered His noble work in every street where He came to bless, to teach, and to heal, until at last they led Him "like a lamb to the slaughter" and crucified Him. The Cross of Calvary was made by the hands of a lie.

Children I have spoken very strongly upon this point, and I have done so because I wish to save you from one of the greatest crimes. Say nothing that is wrong of any one you know, for if you do God will not hold you guiltless. He will most certainly punish you with His anger. Remember that if you scatter the sparks of fire, the mighty wind of His wrath will blow them back into your own soul, and fill you with pain unbearable.

Don't tell an untruth about anything. A lie is never necessary. Sometimes you may be tempted to think that it is. It is the evil one that whispers that thought into your ear. He was the father of lies from the beginning, and is so still. He seeks your ruin and disgrace. He would make you his everlasting servant. Shut your soul against his influence, and ask Christ to drive him away—tell the truth in the face of God, and all the world. Tell it out fearlessly. Stand your ground like a brave soldier, and though all the darts of hell are hurled against you, not one shall do you any harm; for Christ who is truth itself is pledged to protect you. He will stand by you in the battle. He will crown you with victory.

Let not your tongue be a torch of fire. Let not your words be flaming sparks, for God's word proclaims that "whosoever loveth and maketh a lie" shall be shut outside the gate of heaven; and "all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Terrible words are these, and may God forbid that any of you should find them true, in the measureless anguish of a lost soul.

Now my heart is lighter since that fearful message is delivered. I will just add a word or two to cheer you.

Children, teach your tongues to say nothing but kind, helpful, true and loving words. They bless those who hear and those who speak them. They fall like sunbeams through the clouds of sorrow and make the flowers of hope, joy, thankfulness, and peace to spring up with beauty all along the road of life. They are little angels that spread out their white wings and hurry home to tell God that we are trying to please Him. They are like ointment laid upon aching wounds. They are like water in the sandy desert. They are like stars which guide the traveller on his homeward way. Without them life becomes sad, with them it is filled with mercy and with light. They are like bread to the hungry. They are pictures that please and strengthen the heart. They are seed-plants which find their richest and most fragrant blossoms in the kingdom of heaven. They are gems for the Crown of Christ, and for our own when He bestows it upon us. They make us lovely in this world and in the world to come. They robe us in beautiful garments that have no seams of selfishness, hatred, malice, or shame.

Go forth into the world and scatter them everywhere. Weary hearts are needing them. Homeless children hold up their hands to receive them. The poor, the miserable, and the lost, are waiting to catch their heavenly music; and above all Christ is listening to catch their echo.

Correspondence.

THE COMMUNION WINE.

SIR,—As the letter which appeared in a former number from the pen of the present writer has, in its principal statements practically passed unchallenged, it remains simply to notice those points which have been taken up by R. L. and C. C. (1) Scotus, according to R. L., "impugns the statement that Port Wine contains from 35 to 45 per cent. of proof spirit." Now the statement in its original form was "that all port, wherever made, contains from 35 to 45 per cent. of proof spirit." This statement Scotus not only impugns but denies *in toto*. It has no foundation in fact. The quantity of proof spirit present depends on the quantity first added, and on the length of time and the conditions under which it has been kept. This will require no demonstration in the case of those who know the volatility of alcohol and the nature of evaporation. Were it not for the volatility of alcohol (that is the readiness with which it passes off as a gas) there would be no meaning in sending wines on a sea voyage to a warmer

climate. The higher temperature causes the added spirit largely to evaporate, and the natural flavour of the wine to return. Old ports, which have been carefully selected and properly kept, seldom contain anything like 35 per cent. of proof spirit. R. L. should not alter his statement in the manner described above; it is unfair in controversy and seldom resorted to. (2) R. L. leaves Scotus "to get out of" a certain "dilemma as best he can." The "dilemma" (calmly stated) is this: It was contended that the bread used at the Passover festival, and consequently at the institution of the Lord's Supper, was unleavened and the wine naturally fermented, with no added spirit. But as a matter of fact, the bread used commonly at the communion is leavened and the wine contains added alcohol. Consequently, according to R. L., "it is Scotus and his friends who have been guilty of altering the ordinance." Now there is no desire to deny that the ordinance has been altered in the past; nor is there any wish to shirk responsibility. Recrimination should be avoided in discussing a question of this kind. The point is: Will R. L. join with "Scotus and his friends" in the proposed return to the primitive mode of celebrating the ordinance, by adopting unleavened bread and natural wine? This would obviate all cause for complaint, for it is perfectly ridiculous to maintain that claret could "prove a temptation and a snare" to any church member. (3) R. L. maintains that as "it is always 'the fruit of the vine' or 'the cup'" which is used "in scripture in connection with the ordinance he (Scotus) has no right to assume that the fruit of the vine was either fermented or intoxicating." Now this is sheer trifling. Christ only employed the phrase by which the wine was designated (then and now) in the Passover ritual, and it is simply futile to reiterate these words, as if some virtue were attaching to them. The question is: was the "fruit of the vine" used at the Passover festival fermented or unfermented? Fortunately we have abundant and unbiased contemporary evidence, in the Talmud, that it was both fermented and intoxicating. As a matter of fact it did intoxicate. In *Jerusalem Pesach*, p. 37c, a number of instances are given, where certain Rabbis, whose names are mentioned, did become intoxicated. The same part of the Talmud gives exact information in regard to the quantity and kind of wine to be used. Again, in referring to the Mishnah (which permitted drinking between the first and second cups but not between the third and fourth) the explanation is given, "this for fear of becoming drunken." Throughout the Talmud there is not a vestige of evidence that "unfermented wine" was ever used at the Passover festival. Should R. L. dispute this statement, a reference to the alleged passage where "unfermented wine" is mentioned will be esteemed a favour. The fifty-first Canon Apostolical (belonging probably to the second century) contains the first extant deliverance of the Christian Church on the "wine question." In this document those who "abstain from marriage or flesh or wine" are charged with "blasphemously slandering God's work." The tradition of the Greek and Latin churches is uniformly in favour of wine or the fermented juice of the grape. According to R. L., however, Scotus "has no right to assume that the fruit of the vine was either fermented or intoxicating."

C. C. still refuses to admit that the term wine has been invariably applied in the Indo-Germanic and Shemitic languages, to the fermented juice of the grape. Now every school-boy knows that if, in a Latin or Greek prose exercise, he were to translate the phrase "unfermented juice of the grape" by the terms *vinum* or *vinos* respectively, he would be liable to a sound thrashing, but no school-boy would fall into such an error, for the proper equivalents for the phrase in both languages are perfectly well known. It is quite a common thing for one to speak of corn as bread by anticipation, such license is frequent in the poets and very

suggestive, but in no case (except by such anticipation) are the terms above referred to used by classical writers, to indicate the unfermented juice of the grape.

In Arabic (to come to the Shemitic languages) there are nearly a hundred and twenty words in use for wine, to indicate different vintages, flavour or quality, and about half-a-dozen words to indicate the unfermented juice of the grape, which is not wine, and is never so called by any Arabic writer. The Talmud recognises more than sixty different kinds of wine, but there is not the slightest hint of an "unfermented wine." In regard to Bible wines, no competent scholar, with the whole evidence before him, would dream of maintaining that there were two wines in use —one fermented, the other unfermented. Even the "new wine" which advocates of "unfermented wine" have attempted to make capital out of, is mentioned in Hosea iv. 11, as one of three things which "take away the heart." Doubtless the "unfermented wine" used in some of our churches does "take away the heart" by its nauseous taste, but obviously what the prophet here refers to, is the morally petrifying effect of strong drink when taken in excess.

Will C. C. explain this strange phenomenon (on the assumption that "unfermented wine" was in common use in ancient times) that while the Bible and classical writers abound with descriptions of the evils of drunkenness, and lamentations thereon, none of these writers ever suggests that a cure for these evils is to be found in the use of "unfermented wine?" Is it credible, if there were two wines, one safe and the other unsafe, that no mention should ever have been made of that fact by any ancient writer? "Temperance" publications frequently assert that ancient writers did mention an "unfermented wine," but these statements have been shown in the past to be totally without foundation, and the National Temperance Society of America has had the grace to withdraw from publication a book in which the "two wine theory" was maintained. Should C. C. think it worth while to controvert this statement he will kindly give references to the author or authors in the original, and, if possible, verify the references. Quotations from "temperance" authors are not desired; they are biased and in the main valueless.

Again, if two wines were in common use in ancient times, how comes it that there is no tradition of "unfermented wine" among the nations who are credited with the knowledge and use of it? No native of Syria has ever heard of "unfermented wine." No notion of this supposed beverage has been handed down from father or grandfather. How does it come that a people so conservative as the Jews (assuming that "unfermented wine" was employed at the Passover festival in New Testament times) should have departed so absolutely from ancient usage? Of course we are told that "unfermented wine" is in use in the East. This assertion rests in the statements of early missionaries, who are now proved to have been mistaken. The present writer has consulted with a medical student, a native of Nazareth, with Europeans and Americans who have spent half their lives in the East, and the testimony on this point is positive and unvarying. It is also stated that the Jews use "unfermented wine" at the Passover festival. One who was for many years at Beyrout, and who is now Professor of Oriental Languages in a Scottish University, tenders the information, that he has been at Passover festivals again and again, and never saw or heard of such a thing as "unfermented wine." The editor of an American religious paper, who was present at one of these festivals, "left the participants under the table." Surely it must be manifest, to every one who is fairly disposed to be influenced by facts, that unfermented juice of the grape has no place in "the category of wines."

C. C. further maintains, that if the assertion that the term wine has

been invariably applied to the fermented juice of the grape, "could be proved we should find fermentation in the very etymology of the word." This almost takes away one's breath. The nature of fermentation was perfectly unknown to the ancients, and but for the researches of M. Pasteur and his brilliant fellow-workers, moderns would have been in similar darkness. But according to C. C., if the term wine had been invariably applied to the fermented juice of the grape "we should find fermentation in the very etymology of the word." How the etymology of the word could be expected to yield this information, on any supposition, short of the pre-supposed knowledge of the nature of fermentation, baffles an ordinary mind to understand.

"The fruit of the vine," "on these words of Jesus," writes C. C., "I take my stand:" "This is my body," "on these words of Jesus," says the Roman Catholic, "I take my stand." From the first quoted "words of Jesus," the deduction is made that the substance in the cup was or may have been "unfermented wine;" from the second is inferred the doctrine of transubstantiation, and in both cases every rational principle of Biblical interpretation is outraged. "Christ's law is a law of liberty," C. C. stoutly maintains; and again, "the words of Christ allow and sanction any drink which is the fruit or produce of the vine." Under this plea C. C., and those who agree with him, may introduce a substance quite unknown at the Passover festival in New Testament times, and the Baptists of Scotland may follow this example *but they must do so with their eyes open.* Other denominations may alter an ordinance to suit the climate, or as C. C. puts it, the state of Society and the consciences of others," and yet live, but the Baptist denomination by the introduction of "unfermented wine" is simply cutting the ground from beneath its own feet, and must inevitably suffer. That the churches may realise the importance of this matter, and be rightly guided in whatever step they may take, is the prayer of

SCOTUS.

SIR,—In your last number O. F. reminds me that three marks of exclamation will not pass for argument, neither I may remind him will his bare assertion.

In my contention about no ferment (leaven) being allowed at the Passover, I am supported by such authorities as the celebrated oriental scholar Professor Moses Steuart, and many others equally able to judge, and, with all my careful looking into the subject, I cannot change my opinion.

That fermented and intoxicating wines were used at a very early period in Jewish history, there cannot be a doubt, but we know for a fact that in some places Jews have "scrupulously confined themselves at the Passover Feast to the unfermented cup, believing that they were forbidden to use anything leavened or fermented at the Passover"—*vide* "Modern Judaism," by John Allan, &c.

We know, too, that all sections of Jews use a cup prepared from fresh grapes or raisins. On this point Dr. Marks, Professor of Hebrew in London University says, of the Reformed Jewish Church, "at this and every other festival when the sanctification is pronounced over wine, the custom is to use wine prepared from raisins for the occasion and immediately before the celebration," and of course unfermented and unintoxicating.

It is thus abundantly evident,

1st. That it is quite lawful to use an unfermented and unintoxicating cup.

2d. That the cup used should be the product of the vine or raisins.

3d. That so far as we can judge, the cup used by the Jewish church was unintoxicating.

As at the beginning of this controversy, and when O. F. first wrote in your January number in reply to my letter, I said he and I seemed to have a good deal in common on this subject; so now, I would remark there is not very much difference between us. O. F. in his last says, he would prefer a light wine, with no alcohol added. Well, why not use the pure, guaranteed juice of the grape, not only without alcohol added, but without any intoxicating quality in it? There is a very strong and general feeling in our churches, even among those who are not abstainers, that we should discountenance at the Lord's Table that which is such a sad cause of offence to many.

In all our churches a large proportion of the most active and earnest workers are abstainers, especially among the young, and they have scruples about using intoxicants at the supper, many are privately, and some openly passing the cup without tasting it. Then we have in some, possibly in all our churches, brethren who have been reclaimed from the sin of intemperance, and who are in jeopardy when using any kind of intoxicating wine at the supper. I know this is doubted by some, but I could, of my own knowledge, give several cases where reclaimed drunkards have been thrown back again, and lost, in consequence of the awful craving caused by the taste, and even the smell of the communion cup.

Why should we not consider these brethren and yield in this matter, by using the pure fruit of the vine, as imported direct from the vineyards of Madeira and other wine growing countries. I confess that when the syrupy sort of mixture which was first introduced was used, there was some reason for objecting, but now, when the true, good wine can be had in all its original purity, but without the objectionable feature, I cannot see how our friends have the slightest reason to object—to yield would greatly add to the harmony of our churches, and do away with the scruples and dangers to which I have alluded. In Edinburgh now, there are between 20 and 30 churches which have adopted the pure unfermented wine, and hundreds, indeed thousands of churches throughout the country have done the same.

Lately in one of our Scottish Baptist Churches, a brother who had been reclaimed from intemperance, had great difficulty in passing the communion cup, feeling an almost irresistable desire to quaff it off. He told the deacons of his trouble. The unintoxicating cup was at once introduced, the temptation removed, and a brother saved. It is quite likely that many are in a similar position who do not complain, although they may be on the brink of an awful precipice. Such feeble ones need tender guarding, and all the support and encouragement that can be given them in their terrible struggle. We who are strong ought to help to bear their infirmities, and not to please ourselves in this respect.

I am sure I will not appeal in vain to Christian brethren on this matter —we cannot come down but they can easily come up, there is no principle involved with them, there is, very decidedly, with us.

Now, that this discussion seems to be drawing to a close, it is only right to say that I am very glad I introduced the subject in the Magazine, it has called forth a good deal of correspondenee. I have had letters from different parts of the country, and in consequencee of the information I have been enabled to give, at least two churches have unanimously adopted unfermented wine, they are going on harmoniously, and are much pleased with the change.

Slips of my first letter were thrown off, and I have had more applications for these than I could supply, and one gentleman, belonging to a different denomination, is at present setting it up afresh, and is to print a quantity for distribution in both Established and Free Churches.

May God in His providence direct us all aright, and may Christians of

all denominations soon see eye to eye in all that tends to His glory, and to the spiritual good of our fellow-creatures. I am, &c.,

EDINBURGH, *April* 1884. R. L.

THE OFFICE OF DEACON.

SIR,—I am glad to observe a letter in your Magazine for this month treating on the above subject, which is one that for long has been in my mind, as doubtless it has been in the minds of many more. The first question is: Is it Scripture to elect deacons triennially? Personally I see nothing to the contrary and assuming it to be so I ask would a triennial election not prove a great boon to the church itself; I think it is surely too much of a good thing to have deacons in office for say 30 or 40 years without once being subjected to the approval or disapproval of the church. That there are those who have held office for that length of time and held it worthily I readily admit, but I also believe that deacons, like any other class, do neglect their duties betimes, and that the very fact of holding office for a life-time only tends to make them all the more remiss, whereas were it the fact that at the end of three years their re-election would depend upon the faithful performance of duty during their tenure of office, they certainly would not be so likely to neglect it.

Moreover, may it not be quite charitable to suppose that there are many deacons who would be very glad of being relieved at a certain period, who continue in office rather than undergo the unpleasantness of tendering a resignation. To most minds the very mention of resignation supposes discord. Now that is both unpleasant and injurious, and would certainly be avoided by a triennial election. I hope that for the church's own good the time is not far distant when triennial elections will be adopted in all our churches.—I am, &c.

NEITHER DEACON NOR ASPIRANT.

GREENOCK, *April* 1884.

Reviews.

"THE SERVICE OF THE KING: ITS CLAIMS, OBLIGATIONS, AND REWARDS." By Rev. Jas. Culross, M.A., D.D., of Bristol Baptist College. *Edinburgh: R. Symon, 8 St. James Square.*

WE gladly welcome another volume from the pen of Dr. Culross. His writings are so well known among readers of Christian literature that it might be sufficient to say that his latest production exhibits the familiar qualities of his thought and style. Under the title of "The Service of the King," we have a group of subjects illustrative of some aspects of Christian life and work. Some of them we recognise as having already appeared in a more fugitive form, but others are new to us; and we think that Dr. Culross has profitably spent such leisure as his duties during winter have given him in preparing this volume for the press. In many respects we consider our author fitted by nature, grace, and experience, to give counsels for Christian life and work. Here, as elsewhere in his writings, we find deep insight into Bible-truth, a rare facility in expounding and illustrating it, and bringing it to bear upon the diversified conditions of life. Familiar as many of the subjects here treated are, yet upon

some of the pages there is the freshness as of dew and the radiance as of light. Thoughtful readers, who sympathise with all forms of practical Christianity will find here food for their hearts and encouragement in their work. Very specially do we commend the hopeful spirit of chapter XVI., entitled "The Future," from which the following extracts are taken to illustrate the author's manner of expounding and applying Scripture :

"Jesus Christ comes with His mighty promise as the fulfiller of our highest and largest aspirations. In the synagogue of Nazareth He stood up and said: "The Spirit of the Lord is upon Me, because He hath annointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." On the day of atonement the Hebrew jubilee-year was ushered in by sound of trumpet, and the blessings which it brought were proclaimed to all the inhabitants of the land. In that synagogue of Nazareth Jesus named the jubilee blessings, one by one, and announced that He had come to bestow them—good news to the poor, healing to the broken-hearted, deliverance to the captives, recovering of sight to the blind, and redemption to the slave. Summing up the whole in one word, He came to announce the acceptable year of the Lord, the welcome, blessed period of grace, the jubilee of God, wherein the bondsmen of sin are liberated, their guilt removed, and their lost heritage restored."

The truth here expounded is applied as follows :

"A cry comes up from all earth's shores, and ladens all the winds of heaven, for a stilling of creation's groans, and redemption from that strange, mysterious oppression which lies upon us. Even the dumb creatures around us suffer for our sake—creatures that cannot weep or tell their woes. Can Jesus Christ interpret the inarticulate misery? Can He, will He, give redemption? Yea, to the uttermost! Not merely shall He create an oasis here and there, with green palm trees casting a pleasant shade, and singing birds, and wells of living water, where pilgrim bands may rest and chant their hymns of thankfulness: but the wilderness and the solitary place shall be glad for Him, and the desert shall rejoice and blossom as the rose. Wherever He comes He shall banish sin, and bring joy and peace. And, finally, creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God, when the voice from the throne pronounces, "Behold, I make all things new."

The conditions of Christian service are laid down in "The Divine Order:" the sacredness of ordinary avocations to the Christian disciple is insisted on in "Secular and Sacred;" while the spring of all Christian usefulness is touched in "Love, the Soul of Service." Hindrances and difficulties are dealt with; and the church is reminded of its wider field of work by two papers on missions. The subjects treated are thus various enough and bear more or less directly on the one theme. Those who are familiar with "The Greatness of Little Things" will do well to become acquainted with "The Service of the King."

As printer and publisher Mr. Symon has done his work effectively and in good style. He is steadily proving his competency for larger undertakings.

"The Lord's Supper Historically Considered." By Rev. G. A. Jacob, D.D. *London: Henry Frowde.*

WE gladly commend this little hand-book to to the attention of all who are interested in the subject of the Lord's Supper. Following on the lines of a larger work on the same subject by Dr. Hebert, it gives a short but comprehensive view of the history of the Lord's Supper from the commencement of the Christian church to the present time. The author devotes a few pages at the outset to the consideration of the character of the ordinance and the manner of its observance in New Testament times; thereafter he proceeds to divide his subject into two parts, the first part embracing the intervening centuries down to the middle of the thirteenth, when the doctrine of transubstantiation was propounded by the church of Rome. The second part reviews the history of the question from that time till the present. Each of these parts again is subdivided for convenience of treatment according to divisions of time within the periods embraced. The nature of the ordinance is thus clearly indicated, and the rise and growth of the Romish Dogma traced from the fathers through the writers of the middle ages till it finally received the Papal sanction. In the second part of his subject the author shows what influence the Reformation had on this ordinance, both on the Continent and in England; and in this connection justice is done to Zwingli, the Swiss Reformer, "who took his stand upon the New Testament alone," as against Luther, who defended the popish doctrine in a modified form. In England the ordinance was only half-cleared from traditional over-growths when the creed of the reformed church was fixed; and it is largely owing to the ambiguous language used with reference to this ordinance that semi-romish doctrines and practices spread within the church of England in subsequent and recent times. These are dealt with by the author in the closing pages. We are entirely at one with him when he says:—"Let us endeavour to gain and to keep *clear and simple* views of this divine ordinance, and to express them in *plain* words. Such clearness and simplicity will not in the least derogate from the sacredness or solemnity of this hallowed service, or from the reverence with which we use it. We shall indeed thus all the more firmly take our stand upon the word of God given to us in the Scriptures, and from that standing-ground nothing should ever induce us to depart."

Intelligence.

EDINBURGH.—FAREWELL SERVICES.

FAREWELL Services were held in Charlotte Chapel, Edinburgh, on Sunday, 27th ult., in connection with the departure of Rev. O. D. Campbell for Broad Street Church, Nottingham. In the morning Mr. Campbell delivered an impressive discourse from Heb. xiii. 8, "Jesus Christ, the same yesterday, to-day, and for ever;" and in the evening spoke with much tenderness and power from 1 Cor. xiv. 19. There was a large attendance at each service, and signs of deep emotion were visible in the audience.

On Monday evening a soiree was held in the chapel at 6.30 o'clock. Councillor Walcot presided, and was supported on the platform by several of the office-bearers and ministers from other churches. The Rev. J. P. Clark opened the proceedings with prayer.

After tea the Chairman, in introducing the purpose of their meeting, said that while they were met on an occasion which called forth naturally

the expression of regret, yet there were some aspects which gave cause for thankfulness. As he would be expected to give expression to the feelings of his brethren on this occasion he proceeded to say that they retained the conviction they cherished so strongly when Mr. Campbell came among them, that he had been sent by God. His hand appeared to be leading them to him and him to them; His voice seemed to say, "This is the way, walk ye in it;" and in looking back to-day they had no reason to reverse their decision. They had for seven years enjoyed a ministry which would, he hoped, be extended to seven times seven, and in excellence and usefulness be what the first seven years have given promise of. They have been years of considerable encouragement and success. Many here can testify that Mr. Campbell has not laboured in vain. These years have also been years of consecrated toil. Mr. Campbell has not given us unprepared work; we have never had to complain of slovenly discourses; all have borne the marks of industry and care, and have been characterised by that refined taste and cultivated expression which has given to them a peculiar charm. His ministry has been appreciated by his own people; no one has been so welcome in the pulpit as himself. No one in the habit of hearing him preach could ever doubt his belief in the great cardinal doctrines of the gospel. There is, however, such a thing as having our faith confirmed and enlarged by personal experience of its power in ourselves and others. I believe this process has gone on in Mr. Campbell's ministry. It will not be saying more than is literally true to say that dear as these truths were to him when his ministry commenced, they are dearer to him now at the end of his seven year's work. The motto of these years has been, "In the cross of Christ I glory;" and in the future, as in the past, I doubt not he will be able to say—

"Redeeming love has been my theme,
And shall be till I die."

After the rendering of an anthem by the choir Mr. JOHN ANDERSON, in the course of an address in which he testified to the value of Mr. Campbell's services during the past seven years, presented him with a purse of sovereigns on behalf of the church.

Rev. O. D. CAMPBELL, after suitably acknowledging the presentation, said—"It is now more than seven years since I first came to Edinburgh. I came—I saw—I loved. I remember saying in my first sermon as your minister, Whether our union be brief or protracted, God grant that it may be characterised by unity, by earnest labour, and by success. Now I think I may without presumption claim that this prayer has been answered. The absence from our church of those unpleasantnesses which mar the prosperity of so many has ever been to me a source of devout thankfulness. I do not take the credit of all this to myself—it has been owing in a very large degree to the loyalty of our elders and deacons to their minister and to the church." Speaking of his labours Mr. Campbell said—"Whilst I don't think that I deserve all the praise which has been bestowed upon me for my services by my revered elders, I do feel that I may receive your thanks for my work, else I had not dared to be here to-night. I should be guilty of affectation if I were to disguise the fact that I have given my best life and best thoughts to my congregation, and though no one can have felt the faults and deficiencies of my ministry as I have done, I fear not to look you in the face to-night, and in returning to you the trust which you reposed in me seven years ago, I can with an honest and true heart say I have earnestly desired and as earnestly endeavoured to be faithful in discharging it. And as to success, willing shall I be to wait till the great day shall declare what my success has been. I have never estimated a minister's work by the superficial standard of numbers, but by the amount of holy thought he awakens, the

spiritual impulses he has generated, and the manly moral mind he has developed. And thus viewed, from what I have seen and from what you told me (and I have believed what you have said) I have reason to believe that I have not laboured in vain." Alluding to his departure Mr. Campbell continued—"I may just say that I do not leave because it is the wish of the church that I should do so—from members of the church I have only heard one wish expressed, namely, that I should remain. Neither do I leave in consequence of any disagreement with my brethren in office. Certainly I should not have dreamed of leaving but for weighty reasons, and indeed I have not yet realised that I am leaving nor can I. England truly is my native land and I love the land of my birth, but I have come to love the land of my adoption. My home is here, my children were born here, and unless I am deluding myself my heart also is here, and I do not feel much elated at the idea of recrossing the Tweed. What then has induced me to leave you? This much I may say that the duties and difficulties of my ministry here threatened to be beyond the reach of my abilities and my strength. Then I may as well confess that since I came to Edinburgh I have had but little time for pursuing those studies which I regard as essential to the successful discharge of the ministry in the present day. Education of a much higher order than of old is now bringing its influence to bear on our congregations and creating the need of a higher order of teaching. Great religious questions are now agitating men's minds, and he who would meet these demands of the age must be an earnest student. It was partly on this account because I hoped that freedom for a while from the absolute necessity of preparing fresh sermons every week would give me some leisure time and so enable me to fit myself for more efficient service that I resolved to leave Edinburgh. And lastly, the invitation to Nottingham offering, as I believe, a sphere of wider usefulness, and being so entirely unanimous, appeared to indicate that it was my duty to go, and I go with that conviction." Mr. Campbell then referred to the friendships he had made and sustained in the city to which seven years ago he came a stranger, and after expressing his gratitude for the many kindnesses he had received, and especially for the gift just presented to him, and his wishes for the prosperity of the church, concluded thus—"And now dear friends, farewell—my wife and I will ever remember you and teach our children to love the name of Charlotte Chapel. We have met together in various circumstances. When you have fought with ghastly and agonising doubts about eternal verities I have been with some of you. In the hour of deep conviction of sin many of you have come to me. Often we have rejoiced together. With some of you I have stood at the marriage-altar, and some of you I have accompanied to the grave. Though separated we shall ever be bound by sacred associations—Farewell.

Brief addresses were afterwards delivered by Rev. Geo. Yuille (Secretary, Baptist Union of Scotland), who referred especially to Mr. Campbell's services to the denomination as a member of committee, and also as Editor for three years of the "SCOTTISH BAPTIST MAGAZINE;" also by Revs. R. Small (U. P.), J. Wemyss (Congregational), W. M'Intosh, (Anstruther), J. M'Lellan, Mr. Robt. Wilson, and Mr. T. D. Landels, M.A.

The proceedings of the evening were enlivened by anthems, a quartette, and trio by members of the choir under the leadership of Mr. Howden, assisted on the harmonium by Mr. John Pass.

Votes of thanks were moved by Mr. Picken, Rev. J. Haig, and Mr. R. Lockhart, after which the meeting was closed with prayer.

We understand Mr. Campbell begins his ministry in Nottingham on the first Sabbath of this month He carries with him the good wishes of many friends in Edinburgh and elsewhere.

UNIVERSITY DEGREE EXAMINATIONS.—The results of these examinations which are just issued show that of the Union students attending the University two (W. B. Nicholson and Forbes Jackson) have passed their final examination and taken their degree; one (J. T. Forbes) has passed his second degree examination and is on the prize-list in his class; one (Moir Duncan) has passed his first degree examination; and another (Robt. M'Donald) has passed both the first and second parts and is a prize-man in each of his three classes. The only student in connection with the Baptist Theological Hall, Glasgow, who went forward for examination on this occasion (Robert Bennie) passed and has now obtained his degree. This must be gratifying to all the friends of education among us, and is very creditable to the students themselves.

WE are sorry to announce the death of another Congo missionary, Mr. J. W. Hartley, which took place at Man-Yanga Station on February 29. Mr. Hartley had only reached the station after a fatiguing march along the river, during which he and some of his companions contracted fever. Two mechanics died at the same place on the previous day, having been on their way to Stanley Pool to assist in the reconstruction of the "Peace." Many will recall the farewell meeting in Marshall Street Church on December 9th, and regret the sudden termination of a life so full of promise. We are sure our readers will join us in our cordial expression of sympathy with those who have been so sadly bereaved by this untoward event.

EDINBURGH. —DUBLIN STREET.—A valedictory service was held in this church on Thursday evening the 10th April, to bid farewell to Mr. R. W. Hay on the eve of his departure for Western Africa. Mr. Hay was a Congregational divinity student, who lately joined the Baptist denomination. Since that time, Mr. Hay has decided to devote his life to missionary labour, and was last month accepted by the Baptist Missionary Society to fill the post at Victoria, West Africa, left vacant by the lamented death of Mr. Thomson. Dr. Landels occupied the chair; and, after a few remarks, presented Mr. Hay, in the name of a number of friends, with some volumes that lay on the table before him, remarking that he hoped they would not only prove useful to him in his work, but would also serve to constantly remind him of the sympathy and respect in which he was held by his friends in Edinburgh, Mr. Hay, after thanking the friends for having come out in such large numbers to wish him God-speed, and for the substantial proof of their affection which he had just received, proceeded to describe his own experience, and the way in which God had led him to decide to go forth to the mission-field. The Rev. J. P. Clark, M.A., of Leith, offered prayer. Mr. Thomson, a fellow-student of Mr. Hay's in the Congregational Divinity Hall, Mr. Hugh Rose, senr., and several others addressed the meeting.

FORFAR.—*Evangelistic Services and Soiree.*—A series of special evangelistic services, lasting for two weeks, were conducted by the Rev. R. Steel in Manor Street Chapel. The attendance at all the meetings was large and the services deeply impressive. There is every reason for believing that much good was achieved, as many anxious persons were spoken to night after night. To confirm as far as possible the good work, a kind of evangelistic soiree was held, which proved eminently successful. About 330 persons sat down to tea, after which stirring gospel addresses were delivered by the chairman—Rev. Wm. Tulloch of Dundee, and Rev. R. Steel. The audience listened with great attention to the addresses, and evidently good impressions were made. Hymns were sung at intervals during the evening. Altogether a very profitable and enjoyable evening was spent.

GLASGOW.—We regret to learn that owing to protracted ill health Rev. Jno. Murray has been obliged to resign the pastorate of Queen's Park Baptist Church, Crosshill. His medical adviser has recommended absolute rest of mind and body for a lengthened period as his only chance of restoration to health. Mr. Murray has the sympathy of many friends in his painful illness, and we trust his health will yet permit him to return to active service.

GLASGOW—N. FREDERICK STREET. On Monday evening, April 14, a farewell meeting was held in this church, the occasion being the departure from this church of Mr. A. H. Cruickshanks for the mission fields on the River Congo. The meeting was very largely attended. Rev. J. Urquhart, pastor of the church, presided, and was supported by Revs. P. J. Rollo, Alex. Grant, J. Steele, W. H. Elliot (secretary Glasgow Auxiliary),

Messrs. Howard Bowser, A. Young, J. Irons, J. Forgie, C. Arthur, &c. Mr. H. Bowser gave a general sketch of mission work on the River Congo. Rev. W. H. Elliot delivered a short address, in which he referred to the connection that would now be established between this city and the Congo mission fields. Mr. Cruickshanks was then presented with a handsome gold watch in the name of the members and friends of the congregation. He suitably replied, giving a brief statement of his feelings on entering into the work. The meeting was subsequently addressed by Rev. P. J. Rollo and other gentlemen.

GLASGOW.—JOHN KNOX STREET.—The annual soiree of the minister's Bible Class was held on the 21st April —Rev. P. J. Rollo in the chair. About 150 young people sat down to tea, together with a few of the older friends. The hall of the church, in which the gathering took place, was very tastefully decorated—and a selection of songs, part songs, and recitations was gone through in capital style, and a stirring and very appropriate address was delivered by the Rev. W. J. Mathams, of Falkirk. Altogether the meeting was a very enjoyable one.

GLASGOW.—"*Band of Mercy.*"—A movement has begun lately in connection with Adelaide Place Church having for its object to interest the young especially in the animal world, and to foster habits of observation and kindliness. A society bearing the above title has been formed, of which the Rev. D. P. M'Pherson, B.D., the pastor, is the president, Dr. Dun (superintendent of the Sunday School) and Mr. A. Arthur, vice-presidents, with Miss Isabella Watson as secretary and treasurer. At the first meeting, held 4th March, addresses were delivered by several of the office-bearers explaining the objects of the society. The rules were read and their adoption moved by the secretary. Recitations were also given and a few songs sung on the occasion. The membership is already over 100, including 20 honorary members, who subscribe 2*s.* 6*d.* annually. The children are supplied with badges in the shape of little medals, and handsome cards of membership issued by the Royal Society, London. A second meeting was held on 1st April which was well attended. The movement promises to be popular and is likely to prove beneficial.

PETERHEAD.—The church here has been called to mourn the loss of a useful member, James Chalmers, who for eight years served in the office of deacon. From his first connection with the church he took a deep interest in its affairs, and sometimes assisted in conducting its worship during a vacancy in the pastorate. For many years a meeting was conducted in his house in the country on Sabbath afternoons, until the attendance required larger accommodation in a neighbouring farmhouse. His health had failed of late, and the loss of his wife early in March was a great trial to him. His end came suddenly. Following the plough one day he was observed to stagger and fall, and when friendly hands came to his help, it was found that his spirit had fled. A funeral sermon, from Luke xii. 40, was preached by the pastor, Rev. D. Lewis, on the Sabbath following, to a large and sympathetic congregation.

PAISLEY. — STORIE STREET. — A lecture was delivered on Thursday evening, April 3, by the Rev. P. J. Rollo, Glasgow, the subject being "An evening with Tennyson." Mr. John M. M'Callum occupied the chair. After a brief *resume* of the poet's life, Mr. Rollo indicated in a masterly manner the chief points by which Tennyson's writings are distinguished, illustrating his statements by suitable quotations. At the close of the lecture several musical selections and readings from Tennyson's works were given. "Lady Clara Vere de Vere" was sung by Mr. George Coats, and Mr. Allan Craig rendered, with great effect, "Too late, too late." Votes of thanks to the lecturer and the chairman brought the meeting to a close.—The closing lecture of the current course was delivered on Monday evening, 14th ult., by Mr. Geo. M. M'Elwee, M.A., B.Sc., the subject being the origin, composition, and uses of coal. Mr. Alex. Neilson presided. The lecturer stated the theory by which the occurence of beds of coal in the stratified rocks is accounted for, and indicated the physical geography of Britain in carboniferous times. The extent and character of the principal coal fields in England and Scotland were described, and a clear *resume* given of the uses of coal, and the additional value that has recently been given to the waste products in the manufacture of coal gas. The lecture was highly instructive, and at the close the audience had an opportunity of inspecting a suite

of fossils from the coal bearing rocks.

STIRLING.—The annual social meeting of the Bible Class was held here in the hall behind the chapel on Monday evening, April 14—Rev. Geo. Yuille in the chair. There was a good attendance of members of the class and friends from the congregation. After tea the chairman made a few remarks on the work done during the winter. The prophets and kings of Israel had been the subject of study which had been pursued as far as the close of 1st Kings. It was intended to resume the subject next session, introducing the later prophets and their writings in their proper places in the 2d book of Kings. The average attendance during the winter had been 33 out of a membership of 39. The meeting was afterwards addressed by Rev. W. J. Mathams, Falkirk, who gave an interesting lecture on Jerusalem and its vicinity, highly spiced with personal reminiscences. The address was deeply interesting and will not soon be forgotten. A choir under the able leadership of Mr. Archibald and with instrumental accompaniment varied the proceedings by their skilful rendering of a few anthems prepared for the occasion. Towards the close of the evening H. Drummond, Esq., in a few encouraging remarks moved a vote of thanks to the choir. A similar compliment having been paid to Mr. Mathams on the motion of Mr. Dowdy, and also to the chairman and stewards, the meeting was brought to a close by the singing of Ellerton's fine hymn,

"Saviour again to Thy dear name we raise,
With one accord our parting hymn of praise."

WISHAW—*Anniversary Services.*—Anniversary services were held in the chapel here on Sabbath, April 13. The Rev. Geo. Whittet preached to large audiences. On the Monday night the annual soiree was held—the pastor in the chair. After tea, the secretary gave in his annual report, stating that this is the twelfth anniversary of the formation of the church and the eight of the pastorate of Mr. Whittet. During the year a large amount of work had been accomplished, besides the ordinary services, in open-air preaching and cottage meetings. Two new Sabbath afternoon services had also been established in connection with the church, one in Motherwell and the other in Carluke, both of which are promising well. There had been a slight increase in membership, and the funds of the church were well sustained. The sum of £194 had been contributed in free-will offerings. There being no seat rents, this constituted the only source of revenue on which the carrying on of the work of the church depends. A large amount of debt had also been paid off. From the proceeds of the sale of work held here in December last, which amounted to over £100, and sums collected, £260 had been paid, reducing the debt to £500, which sum was borrowed from the Baptist Union Building Fund, free of interest, to be repaid in instalments of £30 a year. Altogether the church was in a very healthy and prosperous condition. Mr. W. D. Dun, after engaging in prayer, addressed the meeting, and in the vigorous and telling address delineated the characteristics required by a Christian worker for success. Mr. Kelly, in well-chosen words, spoke of the privilege and advantages of fellowship. The Rev. J. Kent referred to the necessity for every Christian taking his proper place in the work of the Church. Rev. J. Miller pointed out some things that go to make a strong Church. The Chairman then concluded by thanking those who had addressed them and others who had contributed to their enjoyment by providing the tea, &c. The church choir, under the leadership of Mr. T. R. Lambie, sang some selected pieces—Mr. M'Gregor, of Law Parish Church, presiding at the harmonium.

NOTICES TO CORRESPONDENTS.

J. G. J., Edinburgh.—In type—will appear next month.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of May 1884.

CHURCH NOTICES.

CHURCH.	MINISTER.	HOURS OF SERVICE.	
		SABBATH.	WEEK-DAY.
Broughty Ferry—St. Vincent St.,	ARTHUR W. OAKLEY.....	11.15 and 6.30	Wed. 7.30
Dumbarton — Dennyston Hall, William Street,.....	JOHN M'LEAN,.....	11.15 and 6.30	Wed. 7.30
Dumfries—Tabernacle, Newall Ter,	WILLIAM MUIR	11 and 6	Tues. 8
Dundee—Long Wynd, Nethergate,..	WM. TULLOCH.....	11 and 6.30	Thurs. 8
Edinburgh—Dublin Street,.....	WILLIAM LANDELS, D.D., ..	11 and 6.30	Thurs. 8
„ Duncan Street, Newington	JOHN M'LELLAN,.....	11 and 6.30	Wed. 8
„ Marshall Street,.....	ALEX. WYLIE, M.A., ...	11 and 2 15	Wed. 8
„ Rose Street, ...	OWEN D. CAMPBELL, M.A.,..	11 and 6.30	Wed. 8
Falkirk—Masonic Hall,.....	WALTER J. MATHAMS	11 and 2	Thur. 7.30
Glasgow—Adelaide Pl., Bath St.,	D. P. M'PHERSON, B.D.	11 and 2	Wed. 8
„ N. Frederick Street,....	JOHN URQUHART	11 and 2	Wed. 8
„ John Knox Street,.....	P. J. ROLLO,.....	11 and 2	Wed. 8.15
„ Copeland Road, Govan	JERVIS COATS, M.A., ...	11 and 6.30	Wed. 8
„ Cambridge Street, ...	ROBERT HOWIE (*pro. tem.*)..	11 and 7	Wed. 8
„ Sister Street, Bridgeton,	JOHN M. MUNRO.....	11 and 7	Wed. 8
„ Queen's Park, P. Edward St. Vict. Rd.,	JOHN MURRAY,.....	11 and 6.30	Wed. 8
„ South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. ELLIOTT, ...	11 and 2	Wed. 8
Greenock—Orangefield,.....	ROBERT MACNAIR, M.A.,...	11 and 2.15	Wed. 8
Hawick—Baptist Chapel,.....	WM. SEAMAN,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. WILSON.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,...	ALEX. BISSET	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	OLIVER FLETT, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	WALTER WALSH,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place.....	GEORGE YUILLE.....	11 and 2	Wed. 8

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SCOTTISH
BAPTIST MAGAZINE.

John Wyclif.

THE recent celebrations associated with Wyclif's name have passed off rather quietly. It was not, of course, to be expected that "the morning star of the Reformation," when his 5th centenary came to be celebrated, would command the attention bestowed some time ago on the great protestant luminary of the 16th century. Yet the subject of the present commemoration is not less worthy of high honour, both in respect to his personal worth and the important services he rendered to the cause of truth. These, it is certain, will be more fully recognised as the man and his work become better known. The present occasion is suitable for calling attention to some of those events that have identified his name with the beginning of the protestant reformation in England. On the last day of the year 1384, and in the 60th year of his age, John Wyclif died at Lutterworth, Leicestershire. Here for nine years he had lived and laboured in the gospel both by word and pen. These years were the most fruitful of his life and have done most to perpetuate his name; but for well-nigh twenty years he had taken a prominent part in the religious and political events of the time. It requires an effort of the imagination, aided by such facts as history supplies, to enable us to realise the religious condition of England 500 years ago. For at that time England was ruled from Rome. Religion, education, and political power, were all in the hands of the priesthood. A considerable proportion of the land belonged to the religious houses, the principal offices of state were filled by ecclesiastics; while it is said that the money drawn by the Pope from England was five times as much as the taxes paid to the crown.* Even the King paid tribute to the Roman See, much as the Khedive of Egypt now does to the Sultan of Turkey. This royal tribute had fallen into arrears, and it is in connection with a demand of Pope Urban V. for payment in full that the name of Wyclif first comes into prominence. He had passed through his University course at Oxford with distinction, had become Doctor of Divinity, and was already distinguished by his

* Robertson: History of the Christian Church, Vol. 7.

lectures there, as well as by a learned book he wrote on a subject dear to schoolmen of the middle ages.

When Parliament, headed by the Bishops, refused to recognise the papal claim, Wyclif, as one of the king's chaplains, was appointed to set forth the grounds on which this refusal was based. He made his influence felt in the negotiations that followed and in the events of the next few years, proving himself a true patriot and a sturdy defender of the royal prerogative. It is an evidence at once of the confidence reposed in him and of his own sagacity that he was chosen along with a few others for an important mission to Holland to confer with representatives of the papal court as to the future relations of the English Church and the papacy.

This event marks the limit of what may be called the political period of his life, he being then in his 50th year; for in the following year, 1375, he was presented by the crown to the parish of Lutterworth whether he retired, though he still retained his connection with Oxford. Henceforth his energies were bent in a two-fold direction, viz., to reform the Church, and to instruct the people.

As to the first of these, Wyclif proved himself a thoroughgoing reformer, and a formidable assailant of the pretensions and abuses of the papacy. Not content with denouncing the clergy for shutting themselves up within stone walls instead of going about among the people; or proving the unscripturalness of the confessional and the worship of saints and images; he assailed the stronghold of the system in the papacy itself. If his visit to Holland produced no immediate political result, it enabled him to get behind the scenes in the papal court and showed him the unscrupulous ambition and corrupt diplomacy that prevailed there. This led him to examine the whole question of the papacy, and once convinced of its being contrary to scripture he denounced it in forcible Saxon terms. The Pope he called "anti-christ, the proud worldly priest of Rome, and the most cursed of clippers and purse-carvers." He inveighed against the pomp and pretensions of the prelates, against their ignorance and neglect of duty. "They resemble bailiffs rather than bishops," he says, "they are so occupied in heart about worldly lordships and with plans of business, that no habit of devotion, of praying, of thoughtfulness on heavenly things, on the sins of their own heart, or on those of other men, may be preserved." He condemned the numerous priestly orders in the church, since in the early church there was but one spiritual order. Originally there were only priests and deacons—priest and presbyter being the same:—

"But the fiend has changed this part to many colours, as secular

and sacred. And these have both many parts, as popes, cardinals, bishops, and arch-deacons, &c. Hence have arisen sectarian animosities and the spirit of domination; all this had come of men's forsaking the rule of the New Testament according to which it were better that there should be but one order." *

His idea of what a priest should be appears in an address to Christian ministers which he published and which is equally applicable to-day:

"If thou art a priest and by name a curate, live thou a holy life. Pass other men in holy prayer, holy desire, and holy speaking; in counselling and teaching the truth. Ever keep the commandments of God, and let His gospel and His praises be ever in thy mouth. Let thy open life be thus a true book in which the soldier and the layman may learn how to serve God and keep His commandments. For the example of a good life, if it be open and continued, striketh rude men much more than open preaching with the word alone."

Of all the monastic orders the begging friars had become the most obnoxious, and against them Wyclif was most demonstrative. A distinct order from the parochial clergy, and confined to no parish, they spread everywhere disturbing the ordinary relation between priest and people, and replenishing their ranks from the universities by seducing the youth into their orders. Both religion and education suffered from their unscrupulous practices. "Freres" says Wyclif in the quaint spelling of the time, "drawen children fro Christ's religion into their private order by hypocrisie and lesing—steling children fro fader and moder." It is related of him while at Oxford that during a severe illness and being apparently at the point of death, he was visited by four dignitaries belonging to the friars, who urged him to retract his harsh sayings against their order and express contrition for his errors. But he astonished and frightened them away by gathering all his available strength to say to them, "I shall not die but live to declare the evil deeds of the friars." And he was able to keep his word.

As a century and-a-half later Luther's opposition to the same fraternity roused the wrath of the papal court and brought about the Reformation, our reformer in like manner was denounced from the same quarter, and measures were taken by his superiors in office to suppress him. But he had friends in the royal family who defended him for their own purposes. When, however, he went beyond priests and prelates to assail the doctrines of the church and especially the doctrine of the real presence, these friends withdrew their support and Wyclif's enemies so far prevailed as to deprive

* Neander: Church History.

him of his chair in the University. Once and again he was summoned before them, but being allowed free speech he easily defended himself. He was thus left free to continue his labours in his own parish, and this he did to such good purpose during the four remaining years of his life, that it may be said with truth that England through all her generations since has benefited by the labours of the priest of Lutterworth.

This could not certainly be said had he only preached reform; but he also laboured to instruct and enlighten the people. He had a high estimate of the value preaching.

"Prayer," he says, "is good, but not so good as preaching. The highest service to which men can arrive at on earth is to preach the word of God. And for this cause Jesus Christ left other works and occupied Himself mostly in preaching; and thus did His apostles, and for this God loved them."

To such effect did he preach in his own neighbourhood that it was said of the shire of Leicester, "You would scarce see two in the way but one of them was a disciple of Wyclif." But not content with this, he trained a school of preachers whom he called "poor priests," and whom he sent out in all directions to preach the gospel to the poor. In this way he multiplied his influence and usefulness tenfold, spreading his doctrines by the "poor priests" as Luther afterwards did by the press. At the same time he was busy with his pen. He had all along written freely, but at this time he produced the largest and most important of his works in which he shows what the constitution of the church should be, its orders, ordinances, and doctrines. In this book he assails the papal dogma of transubstantiation, though his own position is somewhat obscure. Had he been content with the simplicity of scripture instead of intrenching himself in his philosophy, the result would have been more satisfactory. The same may be said with emphasis as to his treatment of the ordinance of baptism. He thinks it strange that Christ, who cared so little for carnal ordinances, should declare baptism to be necessary to salvation. It appears to him disadvantageous to divine freedom that God by His own merits and sufferings could not save a child or adult believer unless by baptism, though the ordinance was often administeted by an old woman or a sceptical priest.* This indicates Wicklif's whereabouts on this scripture-ordinance; so that we need not wonder if less gifted men have floundered in the same bog of papal tradition in which he here finds himself involved. It is some excuse for Wicklif, however, to know that even when

* Wicklif's "Trialogue," quoted by Schrockh.

Luther came to deal with this subject he plunged deeper into the same quagmire. Apart from the question of ordinances, Wicklif's teaching was clear and scriptural. His positive doctrines may be summed up in the assertion of personal responsibility, the supremacy of the scriptures, and salvation by faith.

The great work of his life, however, remains to be mentioned. He translated the scriptures for the first time into the English tongue. For this he was of course denounced by his contemporaries.

"Master John Wyclif," says a historian of the time, "has translated out of Latin into English the gospel which Christ delivered to the clergy and doctors of the church, that they might administer to the laity and to weaker persons, according to the state of the times and the wants of men, in proportion to the hunger of their souls and in the way which would be most attractive to them. Thus was the gospel by him laid more open to the laity and to women who could read, than it had formerly been to the most learned of the clergy; and in this way the gospel pearl is cast abroad and trodden under foot of swine."

In defence of his translation Wyclif pathetically urged:—

"When so many versions of the Bible have been made since the beginning of the faith for the advantage of the Latins, it might surely be allowed to a poor creature of God to convert it into English for the benefit of Englishman."

It is said that a few years after his death the Bishops attempted to get the version condemned by Parliament; but the attempt failed, and the English Bible spread far and wide, being diffused chiefly through the exertions of the "poor priests," whom Wyclif furnished with portions of his translation as the text they were to expound, and the foundation on which they were to rest their preaching. It does not lie in our way to discuss the merits of this translation. It continued in circulation for well-nigh 200 years, and did more to prepare the way for the English reformation than any other agency. It also afforded a good foundation for William Tyndall to build upon when his translation was made in reformation times.

It will thus be seen that the work of Wyclif's life was many-sided in its character, and far-reaching in its results. As a politician he showed himself a true patriot in maintaining the independence of the throne against the claims of the Pope. As theologian and lecturer at Oxford, he showed profound learning, was a recognised master in scholastic philosophy, and better still was faithful in the exposition of the truth according to his light. As preacher he was eminent and success-

ful to a very high degree; while as a translator of the scriptures his name will last as long as the English language. It is well to commemorate such men. Their life and work are but the illustration of truths and principles dear to us all; they show the grace of the same Saviour whom we trust, and after the lapse of centuries help us to discern the movements of His providence who is "God over all and blessed for ever." Thirty years after Wyclif's death the Council of Constance ordered his remains to be dug up and thrown far away out of consecrated ground. Such an act only shows the toothless malice of the papacy. His body was burned and the ashes flung into the Swift, which runs by the village of Lutterworth. "The brook," says Fuller, "did convey his ashes to the Severn. Severn into the narrow seas, they into the main ocean; and thus the ashes of Wyclif were an emblem of his doctrine, which is now dispersed all the world over."

Readings in Genesis.

VI. Cain and Abel.

By Rev. P. J. Rollo.

"And Adam knew Eve his wife, and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him."—Genesis iv. 1-8.

THE hard work had begun. Both of the sons of Adam were sons of toil. The eldest followed his father's occupation of a husbandman, the other a calling which naturally grew out of this—that of a shepherd.

Both brothers seem to have been industrious; both prospered; and both acknowledged the divine goodness by offerings of their property to heaven. Thus far they appear to have been equally pious; but yet God accepted Abel's offering, while he rejected that of Cain. Why was this?

It has been supposed that God accepted the animal offerings and

rejected the vegetable ones, because the former were commanded by Him, as being more costly, and involving the offering of the blood which prefigured the essential part of the Levitical sin-offering, and the sacrifice of Christ. But it cannot be proved that God commanded these offerings at all—still less can it be proved that they were sin offerings. It is far more probable that, like the first offerings in all primitive religions, they were spontaneous thank-offerings. However this may be, we shall be treading on sure ground if we turn from the offerings to the men—from the thing that was in their hands to the condition of their hearts. Such is plainly the wish of the historian. He does not say that God had respect to Abel's offering, merely, or to Abel because of his offering; nor does he tell us that for Cain's offering, and for Cain on account of his offering, the Lord had no regard. In each case the man is put first, and the offering second, "And the Lord had regard for Abel, and for his offering; but for Cain and his offering he had no regard." The Lord looked first at what was in the men's hearts, and next at what was in their hands; and accepted or rejected the offerings because of the men, and not the men because of the offerings. Such is the principle on which God has ever proceeded in relation to the sacrifices of his people. Where the heart was wrong the most proper and costly sacrifices only disgusted him; where the heart was right the simplest offerings were gladly accepted. And just, as afterwards, by the mouth of Isaiah he reasoned together with his people, seeking to bring them, through repentance, to a right state of mind—that their sins which were as scarlet might be made white as snow—so here for a similar purpose he reasons together with Cain, "If thou doest well wilt thou not be accepted? but if thou doest not well sin lieth at the door." It is plainly indicated here that his life had fallen into an unsatisfactory condition; and that consequently his offerings could no longer be acceptable to God. It is as if God said to him, "Do not think it a mysterious thing that your offering is not accepted. There is no mystery about it. If you were doing well, your offering would be accepted as readily as your brother's; but if you do not repent, not merely will your offering not find acceptance, but dangerous and deadly sin will lie in wait at your door. It is the picture of many a scene at home. Angry at his father's coldness, which he has failed to remove by many little acts of propitiation, the evil-doing son impatiently demands an explanation. "Why don't you receive my advances" he says to his father, "while you welcome those of my brother?" "My son, you surprise me," is the reply, "you know that I love you both, and that it is only your own bad conduct that has come between us. Reform your ways, and the cloud of estrangement will pass away; continue in your present course, and you are in danger of you know not what deadly crime."

We are not told in what way Cain had sinned, but it seems more probable that he had sinned against Abel, than against God. Evidently he did not want to fall out with God—he perceived the importance of courting His favour—but he was not equally careful to keep right with his brother. Like a good many since, he

doubtless supposed that it would remain bright between him and God while it grew dark between him and Abel. Probably he felt his life to be hard and toilsome compared to that of his brother; and he may have grown to envy Abel's prosperity and comparative ease. In the first stages of all primitive societies, there have nearly always been quarrels between the shepherds and the husbandmen, occasioned by their encroachments upon one another's domains; and some incident of this sort may have deepened the hatred and jealousy that had taken possession of his soul. How could such a man's offering be accepted, inspired as he was by the wicked one? Well for him if he had left his offering on the altar, and gone and reconciled himself to his brother. "If thou doest well wilt thou not be accepted?"

The accuracy of this interpretation is further manifested by the second part of this admonition—"If thou doest not well, sin lieth at the door, and its desire is towards thee, but thou mayest rule over it." Only one clear and consistent explanation of these words is possible. It is this—"If things are going wrong within your heart, then sin is lurking close by, like a wild beast crouching at the tent door, and watching its opportunity to spring. If you let the murderous thought dwell within your heart, then the murderous act is waiting to overpower you; and remember," the Lord continues, "its desire is towards you," it is burning with the longing to make your soul its prey. See the tiger crouching in the gathering gloom outside that doorway, following with its flaming eyes every movement of the careless one within, and hungrily biding its time. Truly its desire is towards him; its whole being is vibrating with the longing to make him its prey. "So," God says to Cain, "is the desire of sin towards you, the sin that is so near."

"But," the sentence concludes with a word of hope, "thou shalt rule over it." It was still in Cain's power to triumph. If he could not destroy his waiting enemy, he could at least keep him out, and drive him off. Only let him banish his unbrotherly jealousy from his heart, and leave his oblations upon the altar until he had made it right between himself and his brother.

At first these warnings seemed to have been successful. "And Cain spoke with Abel his brother." They had ceased to be on speaking terms; the black cloud of Cain's jealousy having come between them. But now Cain approaches his brother in a friendly spirit, and they both return to their work reconciled. But it was only the lull that precedes the storm. Cain had not truly repented, had experienced no genuine conversion; so probably this surface reconciliation only blinded him to his danger. In some unguarded moment—some moment probably of especial temptation—the sin which he had not vanquished, blazed up within him, and he killed his brother. The wild beast which he might have driven away, sprang in upon him, and made him its prey. Beneath the dreadful scene the words are commonly written, "The murder of Abel by his brother;" but it might also be described as the murder of Cain by his own bosom sin. Dreadful warning to us all of the danger of

cherishing or tolerating within our hearts a jealous and unbrotherly spirit.

How fearful already has been the progress of sin. Innocent Eve was tempted by an outward object; guilty Cain was drawn away by his own lust and enticed. She sinned with a high object in view, he with an aim that was low and vile; she against God only; he against God and his brother. Her sin was a simple childlike act, his was the fruit of a bad man's heart. Oh that we could realise how fearfully sin progresses when it has once taken hold; how should we dread and abhor it, and how gladly should we use the freely offered grace of God to cast it out.

And yet this story is not altogether a sad one. Though the first death was so untimely, it conveys no thought of punishment, for the young man who was cut off enjoyed the special favour of God. We have here, therefore, the first expression of the grand thought that long life in this world is not the highest boon: that existence darkened by guilt and fear is a punishment far more terrible than an early death. "Those whom the gods love die young," said the heathen. It has not always been so; but it has been so with many of the choicest spirits the world has ever seen. Beloved of God, by their untimely death they point us upward to a holier fellowship and a nobler life, teaching us that guilt is a far greater curse than death—that it is at all times better to lose our life than to save it at the cost of any baseness—that "innocence is more precious than many years, and to suffer is better than to domineer." *

Athens.

By Rev. Jervis Coats, M.A.

ON the evening of 29th February last, we found ourselves skirting along the shores of Laconia. We had rounded during the day Cape Matapan, dread of all sailors in ancient times, and were ploughing our way through the calm green sea towards our destination—Athens. When we came on deck after the evening meal, the wind had died completely away. Overhead the new moon was in possession of a cloudless sky. There trembled on her outer rim a large and lustrous star, which we soon recognised as the evening star, whose strange beauty had struck us on each clear night during our journey southward. And now once again it appeared, and as it gradually emerged from under the moon's bright edge, it formed a graceful golden pendant to her silver crescent. The Pole Star dipping low towards the horizon reminded us of how far we had wandered from our home in the north. The loveliness of the scene made us linger till a late hour before descending to our berths. When we awoke the next morning, the cessation of the throb, throb of the propeller told us that our ship had put into port. We went

* Kalisch.

on deck, the vessel lay in the little bay of Piraeus—the port of Athens. There are few basins of water more suitable for a harbour than this; and as we looked around at its natural advantages, we could not but admire the wisdom of old Themistocles, who, in establishing the marine power of the Athenians, advised them to seek their main strength here. The morning was raw and cold. A chill grey mist was rising from the plains and creeping up the sides of the ranges of Pentelicon and Hymettus. We had expected sunny skies and balmy air, and it was difficult for us to call up much enthusiasm, as we drove amid freezing blasts along the muddy road, part of which runs parallel with the famous "long walls" that once connected the city with its flourishing port. And yet it was impossible for even these untoward circumstances wholly to check the ardour of our desire to catch a first glimpse of the far-famed Acropolis. At last, after sundry transient peeps we obtained a full view of the ancient citadel. It reminded us of nothing so much as the castle rock at Edinburgh. Though of less imposing appearance it has a great look of that familiar stronghold, and stands in the same relation to the city which lies at its feet. After a brief rest at the hotel we set out to visit some of the sights of the place. The sun had by this time broken through the clouds, and the chilly morning was fast giving place to a pleasant day. After spending a little time at the temple of Jupiter, between whose magnificent columns we caught a charming view of Egina, the coast of Argolis, and the silver sea gleaming beyond, we toiled up the steep ascent that leads to the Acropolis. The old entrance on the west side is now blocked up, and the visitor enters by a narrow side gate on the south side. Turning to the right he finds himself standing before the ruins of the Propylæa or grand entrance to the Acropolis. This structure was, when in its complete state, regarded as an exquisite work of art, being, indeed, considered as of equal merit with the Pantheon. Now it is in so ruined a condition that it is difficult to conceive what it was like in its prime. Glimpses of the buildings that lie behind are to be had through its shattered remains. Crossing a court covered with irregular piles of architectural fragments the Pantheon stands before us. We are made familiar from boyhood with the form of this famous temple. It is held up as one of the most graceful and beautiful edifices ever erected by the hand of man. It was with no little eagerness, therefore, that we gazed at it in the brightening morning light. The first impression which it produced was a trifle disappointing. One expects to find it in a less ruinous condition, and it is difficult just at once, amidst the mutilation which it has sustained, to realise the whole in its full grandeur. But the first momentary disappointment soon passes away, and then, more than any other building that can be pointed to, does it grow upon the imagination, till you get to feel that the praises that have been bestowed upon it are none too lavish. As we wandered in and out amidst its broken columns, lingering at each advantageous view point to take in the scene, the calm beauty, the massive strength, the majestic simplicity of the structure impressed us profoundly.

It is vain to attempt a description that can convey any adequate conception of the reality. One needs to stand before these marble walls and colonades themselves, to breathe the pure sweet air of a Grecian spring, to get peeps of the bluest of skies through broken pillar and ruined architrave to visit them in varying lights and shadows, before the influence of their beauty can be duly felt. Crossing once more the Court in front of the Pantheon, and directing our steps to the northward, we reach another temple scarcely less famous, the Erichtheus. Whilst the Pantheon is noted for its grandeur and dignity, the Erichtheus is famed for its easy elegance and alluring grace. One notes more particularly the eastern front consisting of a row of graceful Ionic columns, and the south portico which is supported by six caryatides, or marble statues of women clad from head to foot in graceful flowing robes, whilst long tresses hang down their backs in luxuriant fulness. Like its more imposing neighbour, the Erichtheus is built of the finest Pentelic marble now tinged by age with a yellowish hue. The space between these temples is covered with fragments of ancient sculpture. One cannot walk a yard without being arrested by some exquisite piece of carved work starting up before him from the tangled grass beneath his feet. Now it is a bas-relief representing some warlike deed of the distant past, again it is the carved border of a frieze or cornice that has fallen from its lofty place above some stately porch; or once more it is the figure of a man or woman, which, though sadly mutilated still shews signs of the highest art. In some cases the designs are as sharply cut as if they had been done yesterday, and the most minute inspection only serves to bring out more clearly the rare character of the workmanship. As we run our eye over the countless fragments with which each court is strewn, we can well believe the record of history as it tells how the Acropolis was once covered with temples, and that these temples were crowded with the works of the greatest artists of Greece. We left the Acropolis by the little wicket gate, and turning to the right paused for a moment at the western side of the hill. Our eyes rested on spots made memorable by many a bustling and tragic event in the checkered life of Hellas. In the distance lay Salamis, around whose shore she gave her last blow to the retreating power of Persia; to the left was the Agora where Socrates taught, and where afterwards Paul disputed daily with the Athenians. In front was the Pynx, with its square stone Bema, from whence many an orator has harangued the listening throngs of his fellow-countrymen. To the right lay Mars' Hill, the seat of the Areopagus. We descended into a tiny valley, and then ascended the few steps cut in the rock that lead to the spot where Paul stood before this august court. The whole incident as depicted in the 17th chapter of the Acts came vividly before us, and we felt how natural and appropriate was the line of thought which the apostle followed on the memorable occasion. Wherever the eye turned at that hour, whether upward to the Acropolis, or downwards, towards the Agora and Pynx, it saw a countless succession of temples, altars, statues, and images. To Paul these were the signs

of nothing but an idolatrous worship. It is very well for us to speak as we have done of the remains of the ancient cultus. But it is to be remembered that we are gazing on the ruins of a system out of which life and energy has for centuries departed. In Paul's day, on the contrary, these objects, then in their glory, represented an idolatry that was alive and powerful for evil. We are apt to associate beauty of form with beauty of character. But they were all too often dissociated, and art instead of purging the soul from vicious and carnal desires served rather to minister to their gratification. Paul with prescient mind saw this, and fired with intense zeal for the pure and elevating religion of which he was the chosen exponent, felt his spirit stirring in him at the sights and sounds that greeted him wherever he went. Yet one gleam of comfort shone athwart the darkness. Among the altars that stood in every open place, and at the corner of every street, he found one with the inscription, "To the Unknown God." How eagerly he scanned this motto, for it told him that amid the vast profusion of deities with whose shrines the city was adorned, the soul of man remained unsatisfied. Its aspiration had not been met, its cravings had not been appeased. Whether this was the actual significance of the inscription or not, the Apostle loved to believe that it expressed the yearnings of a spirit that demands an infinite and eternal object. Through it he read the hearts of the people, and preached Him who alone can allay the hunger of the soul, Him who has made us for Himself so that we can find rest only in His bosom of love. It all came home to us with redoubled power as we sat that afternoon "in the midst of Mars Hill," and beheld the light playing amongst the ruins of that eminence which was at once the citadel and Pantheon of Athens. What a contrast between the intense earnestness of this man with soul deeply stirred, and the lightness and frivolity of his hearers! What a power lay in his apparent weakness, what weakness in their boasted strength! How foolish appeared his words to their ears, what strange folly is seen now to be their fancied wisdom.

From many points of view we beheld on that day, and on the other days of our stay, the city itself. It has taken great strides of recent years, and boasts now many large and elegant buildings. There are signs of a quickened national pulse, and we seemed to feel that there was the prospect of a bright future yet for this land so long neglected by her own sons, and down-trodden by the alien. We found two Protestant missions, one (American Presbyterian) conducted by a Mr. Kalopathakes, the other (Baptist) carried on by a Mr. Sacularius. May the pure gospel light radiate from these centres till it illumines many hearts and minds!

The few days which had been allotted to Athens soon ran their course, and once more we found ourselves at the Piraeus. It was a beautiful afternoon. A smart breeze was blowing; the little harbour was dotted with tiny sail-boats that formed a lively picture as with their white sails they flitted hither and thither among the black hulls of the numerous vessels lying at anchor. When the sun began to

sink towards the west, we set sail, and passing out into the open sea shaped our course for Smyrna. Ever and anon we caught glimpses, through openings in the hills that guard the coast, of the Acropolis with its stately ruins, till at last passing onward a ridge of the mountain range hid it from our sight. And so in the gentle evening light we bade farewell to that city

> "On the Egean shore
> Built nobly, pure the air, and light the soil,
> Athens, the eye of Greece, mother of arts
> And eloquence."

A Cosy Corner for the Bairns.

By Rev. Walter J. Mathams, Falkirk.

THE LIGHT THAT NEVER GOES OUT.

GLEAMING like the star of Bethlehem the old lighthouse sent its rays across the waves and guided many a sea-wanderer to his haven of refuge. In the stormy nights of winter, and the quiet nights of summer it shone for years, and only once did the light fail or become dim. You shall hear how it happened and of the disaster which followed.

Two men lived in the lighthouse to trim the lamps and to feed them with oil. Right well they did their duty, and many a fair vessel owed its safety to their faithfulness. The light was never left without one of them to watch it. Turn and turn about they took their place in the lantern tower, and everything went well. But sickness finds its way everywhere. Neither upon land or sea are we safe from its attack. It enters our homes, it boards the flying ships, and unlocks the doors of lighthouses. No man can find a place of refuge from its approach. Only in heaven shall we get beyond the reach of its power. One night it came into the lighthouse and laid its hands upon one of the men. He trembled and shook from head to foot, yet bravely he kept his post, until his brain began to swim with giddiness and he fell with a heavy thud upon the floor. His comrade hearing the noise waked up at once and did all that he could to help him. The light could not be left, he laid him upon the tower floor and watched him all through the dreary hours of the night. It was a time of storm, and the moaning and raving of the fever stricken man mingled with the howling of the storm. When morning came the man who was still untouched by the fever raised a flag of distress. The coastguards on the shore saw it through their telescopes, but the billows were too high for any boat to cross over to the lighthouse rock in safety, and so the unfortunate men were left alone in their misery. The next night passed away, leaving the sick man weaker than ever. Another day went by and in the evening his soul went up to God, and his comrade was left

alone in the presence of death. Bravely he did his work, and kept the light shining as bright as ever. But the night following the fever smote him. He struggled against it with all his strength, but in vain. He staggered to the floor and the light burnt on and on all through the day that followed. Gradually the oil was spent, and only a glimmering spark shone in the lantern. Then that failed, and darkness covered the lighthouse and the sea. Fiercely the storm wailed and roared, and the breakers surged and foamed in fury. It was a night of destruction and death. Up the channel came a noble ship, sailing under close-reefed topsails. Every man on board was on the look out for the light, and two sailors clung to the mast-head searching for the welcome gleam. Nothing could be seen. Darkness was everywhere. The captain paced the quarter-deck in terrible anxiety, and at last said to his chief officer, "We ought to see the light. Surely we must be near it. If we could only catch sight of it we should know what to do." Scarcely had he uttered these words when the roar of the breakers fell upon his ear and with a heavy shuddering crash the ship struck upon the rocks, and the wild sea swept over the decks. Many of the crew were washed away, and before the boat could be lowered the vessel broke up. The captain and one of his men lashed themselves to a spar and were carried away towards the shore. As they passed the lighthouse they saw it through the gloom, and knew at once that the light had failed. That was the cause of their calamity, and in their hearts they cursed the keepers for letting it out. They did not know that sickness and death were reigning in the lantern tower.

The next day was calm, and a boat put off to the lighthouse, when to the horror of those who came, they discovered one of the keepers dead, and the other insensible. That is the story of the light that went out, and of the trouble which followed.

Now I will tell you of a light which never becomes dim, and never fails to shine in the darkness. It has burnt in glorious brightness for hundreds of years. It is shining still, and will shine forever. No power however great can destroy it. Thousands have been saved by its blessed radiance from shipwreck and ruin, and it is still piloting innumerable souls safely by the cruel rocks into the haven of refuge.

It is the Lord Jesus Christ.

He is the Everlasting Light. The Light of lights. The Light of the world. The rays of His love, His wisdom, and His grace are shining over the sea of life to save all who are in distress, and those who are approaching destruction. They go through all the earth and through all time. This light cannot go out, nor be put out, because it is divine and therefore eternal. All other lights must sink and flicker, and die. This light will be the glory of eternity. In its radiance the angels become beautiful, and heaven needs no other light.

There was a time when wicked, proud, and foolish men tried to extinguish this light in blood. With boundless enmity they persecuted Christ, and endeavoured in countless ways to darken the brightness and purity of his teaching and life. Yet the more their hatred

raged against Him, the more clearly His goodness, greatness, and divinity streamed out from His heart. At last they crucified Him, and darkness covered the earth. It was only a cloud before the face of the sun. It quickly disappeared as Christ came up triumphant from death, and sent forth His healing, saving, guiding power in ever-increasing beams of light.

Often since the enemies of the Lord Jesus have thought to destroy his power, and quench His light in ruin. All in vain. In their madness they have been ruined themselves. The moth cannot put out the candle by the fluttering of its wings. It falls to the ground blackened, scorched, and dying. So is every one who seeks to overturn Christianity. Christ is light to all who love Him, and fire to all who hate. Nero, Vespasian, Diocletian, and others who have slain Christ's followers by fire and sword and torture have all been swept from the world, and only their infamous names are left amongst mankind. Yet the religion of Jesus shineth more gloriously than ever. The gospel of His love is cherished in palaces and huts, beneath the burning equator, in the far ice-lands of the north, away in the forests of the west, and in the heathen kingdoms of the east. Every attempt, whether made by king, philosopher, or fool, to put out this light only makes it start up into higher and grander brilliance.

It cannot go out of itself. That were as impossible as the other. Divine love, sympathy, pity, compassion, wisdom, and grace are perpetual.

Let us now consider Christ as the Everlasting Light, and the ways in which He shines through the darknesses of our life.

I. He shines through the darkness of sin.
II. He shines through the darkness of ignorance.
III. He shines through the darkness of difficulty.
IV. He shines through the darkness of sorrow.
V. He shines through the darkness of death.

God is light and in Him is no darkness—Sin is darkness and in it there is no light. It hides us from the face of God. It overshadows our path. It fills our hearts with the blackness and terror of night. The children of God are called the children of light because in His mercy He has taken away their guilt, and because they obey His commandments. The sunshine of His approval is ever upon them and they walk in continual day. It is not so with the wicked. They love "darkness rather than light because their deeds are evil for every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." They grope about in the darkness and if they do not cry to heaven for help they will be lost, for no one can reach God's endless home without the light which shineth from above.

When the first sin entered the world, darkness came upon all men. We are born in sin, and are naturally inclined to commit it through our life. Through Adam's trangression and our own we are shut out from the light and cannot by any endeavour regain the lost blessing. God in His love saw our condition and promised that the Light of the World should come to show us how we might be forgiven and

gain an eternity of bliss and holiness. By the shining of this light the path was to be revealed by which we might return to Him. When Christ came the beams of heavenly mercy fell over mankind. He came to seek and to save the lost, to rescue all who would be rescued by believing in Him, from the endless night of wrath and punishment. A cry went out from God's own heart, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." He called men to repentance. He promised eternal life to all who would trust in eternal love. He preached the gospel to all kinds of men, for all were sinners and needed the light to lighten their darkness. He died upon the cross a sacrifice for sin that He might put away darkness from men's hearts and lives, and bring them into His own glorious light. His every word and deed is a ray of glory to guide them to salvation. It shows them how they might forsake evil and follow righteousness; and escape from the awful danger of future punishment. The sacrifice He offered was once for all, so that the light shines from the cross to-day as powerfully as it did when he was "wounded for our transgressions and bruised for our iniquities."

Our souls are upon the ocean of life. The darkness of sin is round about us. Wild storm-beaten waves of passion and temptation threaten to destroy us. We have but one compass and one chart, and cannot find our course. We drift or sail towards the rocks of death, and do not see the greatness of our peril. Christ sees and longs to save us. He sends out the light of His love across the foaming waters. He shows us which way to steer. He promises that we shall reach the harbour of refuge if we sail in His light. He asks only that we may accept His grace.

Children you need salvation. Trust in the Everlasting Light. It will be your guide even unto death. It will never leave you in darkness for a single moment. Right on until the end this Pillar of fire will be before you and become your salvation.

Correspondence.

THE COMMUNION WINE.

SIR,—In the Magazine for March I made a request concerning the present subject, to which, however, I received a reply so unsatisfactory that I cannot but return to this discussion. There are two things to which, at the outset, I must give expression, first, my heartiest thanks to "Scotus" for his most able letter in May, by which he smites the opponents both hip and thigh, and second, my unqualified testimony to every statement therein in so far as my personal knowledge from a residence of years in vine growing and wine producing countries enables me in any particular to verify them. The opponents' demand for proof of fermentation in the etymology of the word *wine* is clearly nonsense, for it may well be asked how many things have received their names on the ground of pre-supposed knowledge of their nature? It is a significant fact, however, as so well brought out by "Scotus" in his competent

exposition in respect to ancient and classical languages and authors, which holds good likewise and find its practice in modern languages of wine countries aud districts, that the differences in terms and names respecting wine are not in reference to fermented or unfermented wine, but always in respect to the complexity of kinds, qualities, and classes of wines and districts, of which, it need hardly be mentioned, there must of necessity be as with other fruits and products, great varieties, one and all however solely in view of and applied to the mature and fermented liquid, ever only called wine. Not only is the term wine applied to the fermented liquid alone, and never to any thing else in all wine countries in point of fact, but likewise in anticipation; so much so that, for instance, in all Germanic districts, and Austro-Hungary, Swiss, &c., the vine, the berry, and the grape have their names as winestem, wineberry, winecluster; all this in anticipation and in view of the ultimate, primary, and natural end to be obtained and realised, viz., fermented and alcoholic wine. And to propound there anything else or less for wine, is certainly considered as a failing to apprehend, and a coming short of the powers and purposes of nature, and the proposer is looked upon as not all there in intellect. That unfermented wine does not exist may appear like an assertion, but it is simply a well-known fact. The proof of it lies in no one ever having seen it; and it is totally unknown as such to any wine cultivator. I myself, while among them and present at their vintages, never heard of such a thing, and never met with anyone who was aware of such. Of course, they will be quite prepared to *make* an article as I understand it is done on the suggestion and in compliance with particular ideas and notions, in conformity with which it may be represented as unfermented wine, but naturally it does not exist, and in commerce it finds no place. Further proof of this lies in the fact that in all the markets of the world, unfermented wine as a marketable commodity is unknown. Great Britain being behind in no market, if unfermented wine was to be found in nature, practice, and commerce, and was a good thing besides, as it is generally maintained to be, why was it not known and accepted long ago, and why in these days of rapid transit does the article set forth as unfermented wine depend so much on the slow process of special advocacy and pamphleteering, instead of enjoying the practical application and test of a ready, public, and universal sale? Now, in respect to alcohol present in wine. Alcohol is natural spirit, pure and beneficial in itself, the life of liquids, and without which no liquid can be preserved for any time or to any use or benefit, and to object to all fermentation and alcohol is vainly to oppose nature in all its actions and intentions; and to seek to avoid that to which nature works would necessitate the use of all fruit in an unripe state or misapplication of their liquids, as unfermented wine theorists seek to do. The natural process of the fruit ripening forms the grape sugar, which in concert with the liquid of the fruit, and the contact of air produces spontaneous and immediate fermentation. It is immediate, for although in its affect it is not instantaneously perceptable, yet the composition and action of fermentation are present, and fermentation enters into life and activity the moment well matured and seasoned juice escapes its confinement in the grape; and within half-an-hour may be seen the indication of the action of the ferment even while the liquid continues still to run from the press into the vats. Now, this liquid is known by the name of *Must*. English dictionaries define *Must* as new wine, and some as unfermented wine, the former, if wine at all, it certainly is; but the latter is erroneous, for *Must* it is named during all its fermentation while in the vats. This liquid is imbued with a richness, a pleasant taste, and a liveliness very perceptable when drunk, which is both pleasurable and indicative of life totally distinct from ordinary liquids,

and becomes speedily exhilarating, and on the second and third day positively intoxicating. It is during these days of vintage and wine-pressing that there occurs the merry making and the seasons of enjoyment in all the countries still, as so plentifully indicated and portrayed in the Scriptures. When sufficiently advanced in fermentation the liquid or new wine is then bottled. Without enlarging further on the subject, I must yet refer to the power of fermentation, which, as in the case of champagne, is often so strong that from 15 to 20 per cent, sometimes less, sometimes even more, of the bottles burst (hence one reason of its being so dear) the wine filtering through felt, which retains all the glass, and runs into vats again where it is rebottled for other and still fine qualities, though lost for champagne. In the light of this, what significance of meaning, and corroborative testimony to nature the scriptures show forth in Job xxxii. 19, Mark ii. 22, &c. But fermentation is one thing and alcohol, after all, is quite another. While some wines possess 20 per cent. (measure) alcohol, the majority of wines have considerable less, and not a few have only 7 or 8 per cent. of natural spirit. This is certainly less in amount, and considerably purer than the so-called unfermented wine with 90 per cent. of dead grape juice, unrefined, and 10 per cent. composed of what?

I must curtail this letter, but yet, before stopping, touch upon two other points very shortly. The first is certain Jewish authorities, and the practice of British Jews quoted on behalf of so-called unfermented wine. Well, from my acquintanceship when in contact with Jews of long ago, the continental Jews, who certainly are in the majority as regards numbers, used fermented wine. Now, both cannot be right, and if contradictory regarding their own ordinances what weight or value can be attached to their practices apart from scripture in reference to Christian ordinances?

The second point is in respect to the answer I received to my request for proof from the scriptures. Three bare passages from the Gospels, speaking figuratively of "the fruit of the vine" was all the scriptural proof given, with the assertion that "further or more being not required." I demur, however, to that priestly dictum, such a demand of unhesitating acceptance is made only by error; truth always invites inquiry, and the scriptures, *par excellence*, insist upon and commend it (Isa. viii. 20, Acts xvii. 11). The scriptures prove anything but unfermented wine. But to confine myself at present to the so-often quoted and quibbled about words "of the fruit of the vine;" supposing our Lord had expressed himself likewise regarding the other element used at the ordinance, and had said, "I will eat no more of the fruit, or ear, of the corn," what answer as to what was meant thereby will C.C., R.L., and others make? Now in John ii. 18—22 Jesus expressed Himself as to the raising up of the temple (*i.e.* His body), which neither the Jews nor the disciples understood until subsequent events, and clearer and more intelligent understanding gave them to see the meaning of these words, and seeing that throughout, our Lord employed similitudes, and without a parable spake he not unto them (Math. xiii. 34), it is not to be conceived how, in the face of this pure orientalism of expression, any one can take as the clear, simple, and alone intelligent meaning of the "drink of the fruit of the vine," to be anything else or less than the universal recognised mature product of the mature fruit of the vine, namely, the fermented, alcoholic, and only true wine. These quibbles are unsound and wilfully raised, are against facts, cause dissensions again in the church as in apostolic times, and dim the pure light of the gospel, concerning which the Master will yet make inquiry and make plain that He does not require zeal without knowledge, or well meant sentiment for truth from any one.—Yours, &c., C. L.

God's Gifts.

God gave us Life, that we might have
An offering for Him:
He set it deep within our hearts,
That we might give our best
And dearest, as a sacrifice.
And when we dedicate ourselves
To daily service in His name—
Pressing Christ's foot-prints with our steps,
Eager to walk the way He chose,
God consecrates the vow, that we
May share the blessedness Divine
Of daily giving.
Will we withhold what is not ours, and lose
The white-winged blessing hov'ring near our grasp?

God gives us Love, and calls it ours,
But makes Himself its end,
Taking it from His own large heart,
And bidding it return
Uplifting us in its strong grasp—
Our aspirations, aims, and all
Of His creation in us—towards
Himself for Him to consecrate
And purify, that, from our souls
Self's dimning breath slow vanishing,
They may, untarnished, reflect
His own perfections.
Will we betray our trust and keep His gift,
Veiling the mirror of our hearts from Him?

God gives us death? It is not so,
For that is ours alone:
It is the shadow of the sin
That we have placed between
The Light of Godhead and ourselves.
Through life it follows us, and when
He wills, it springs—an angel dark
To seize the substance and its prey.
But in that hour swiftly descends
The angel Immortality—
God claims His own—the Life and Love
That He has given us.
How shall it be? Shall Death take his and us,
Or, shall we with God's gift return to Him?

J. G. J.

Unhallowed Zeal.

A MINISTER of the Gospel, whose zeal and devotion were undoubted, and whose church was active and prosperous, tells us that, in a dream, there was revealed to him the motives by which he was guided in his work for the Master. A stranger entered his room, whose face indicated intelligence and weight of character. Extending his hand towards him, he said, How is your zeal? I was, he remarked, greatly pleased with this enquiry, and conceiving of it as a physical quality, I brought it forth and presented it to him for inspection. He took and placed it in his scale and weighed it carefully. He then put it into his crucible, and after he had completed his analysis of its component parts, he handed me a note, gave me a look of mingled sorrow and compassion with the words, "May God save you," and left the room.

Analysis of the zeal of Junius, a candidate for the crown of glory. Weight in mass, 100 lbs. ; of this, in the analysis, there proves to be

Bigotry, - - - -	10 parts.	Brot. forward, -	67 parts.
Personal Ambition, -	23 ,,	Pride of Talent, -	14 ,,
Love of praise, - -	19 ,,	Love of authority, -	12 ,,
Pride of denomination, - - -	15 ,,	Love to God } zeal { Love to man }	4 ,, 3 ,,
	67 ,,		100 ,,

It became a mirror in which he saw himself reflected, and engaging in composition and prayer to God he ceased not till the Refiner's fire went through his heart, searching, probing, melting, burning, filling all its chambers with light, and hallowing his whole heart to God. —*From* "The Light of Life."

WHAT MAKES THE HOME.

HOME is not made up of spacious rooms, new carpets, old tapestry, far-fetched pictures, and decorated china. Wealth, taste, that most indefinite nebulæ called "culture," and accomplishments will not of themselves make home. They are most valuable in their place, but they cannot give out what is not in them. Nor is the absence of these things a guarantee for a home. Dirt, impurity, intemperance, and want of feeling can add misery to the poet's cherished "lowly cot." To make a home we need gentleness, kindness, fitting employment, good sense, principle that controls selfishness, and conscience trained to respect authority, duty, and deity. We must have woman's gentleness giving out fragrance as a rose does, and woman's ingenuity making rough places smooth. We must have man's presence, strength, and honour—his force, his firmness on the side of right. We must have forbearance bred of love, and patience, and prudence, and sweet-voiced charity. And we must have, like the pure air of the dwelling filling all, a heart deference to One above, a God, a Father Whose will fixes duty, and Whose approval is the joy of the sensitive, innermost soul.

Intelligence.

RECEPTION MEETINGS.

EDINBURGH.—MARSHALL STREET.

ON 16th May a social meeting of Marshall Street Church, Edinburgh, was held to celebrate the return of its pastor, the Rev. Alex. Wylie, M.A., from a tour in the East. A conversazione in the hall, presided over by Mr. J. Dallas, was followed by a public meeting in the church, over which Mr. James Nimmo presided. There was a large attendance and a very hearty spirit prevailed.

Mr. NIMMO congratulated the church upon the peace and unity that were enjoyed by it, and expressed a hope that Mr. Wylie would be spared for many years to labour among them.

Dr. FLETT, of Paisley, described the character and spiritual condition of several of the eastern nations. He also referred to some incidents of the tour, and spoke of the kindly relations which had so long subsisted between Mr. Wylie and himself.

Mr. Thomas Adams, the secretary, presented an address of welcome to the Pastor, who thanked the congregation for their warm reception. He would never forget their generosity and kindness in connection with this tour. A new bond had been established between him and them. To the nobly generous friends who had made the tour possible, and to the church he felt a double debt of gratitude.

Councillor WALCOT said that in this tour there had been a vitalising of knowledge that would increase their pastor's spiritual power. He expressed the hope that they would be richly rewarded for the kindness by which they had been willing to forego his labour during his three months' leave of absence.

The choir of the church added much to the enjoyment of the evening by the pieces which they sang. A most enjoyable meeting was closed by hearty votes of thanks to chairman, speakers, and choir, proposed by Mr. A. Shanks in a few highly appropriate and kindly words.

GOVAN.

On Friday evening, May 16, a large and enthusiastic gathering was held at the invitation of the deacons to welcome the pastor, Rev. Jervis Coats, M.A., on his return from the East. The meeting was more of a family gathering, but a number of ministers and other friends in the town and from a distance were present.

Mr. ROBERT BRASH, who as senior deacon presided, gave a *resume* of Mr. Coats' connection with the church since its formation twelve years ago. He spoke of his faithful labours in every sphere of ministerial work, and of the success which had attended him in everything to which he had put his hand. At the conclusion of the address, which was warmly applauded throughout, he extended to Mr. Coats in the name of the church and of all those assembled, a very hearty welcome home.

The choir having sung an anthem, addresses from the different associations and agencies in connection with the church were then presented. In these gratification was expressed at the opportunity which Mr. Coats had been privileged to enjoy of making a tour in the Holy Land; congratulations were offered him on the successful termination of his journey, and expression was given to the affection and esteem in which he is held.

Mr. COATS, who seemed moved with the enthusiasm of the welcome given him, replied in suitable terms. He thanked those present for their

very hearty reception, and expressed the pleasure it gave him to be with them again. He had striven, he said, in the past to do his duty; but the feelings they had shown towards him would make him better than he had been. With regard to the places he had visited, he could not at that time say much, for he did not know where to begin. Taking his tour as a whole, however, it had been to him a source of mental stimulus, and of increased spiritual power. He trusted, also, that these effects would never pass away, and they too, as a church, might be profited thereby.

Mr. JAMES IRONS, one of the deacons, cordially united in the welcome that was being given to Mr. Coats. He spoke of the joy which the church had in having their pastor in their midst again.

The whole meeting, which had been agreeably diversified by vocal and instrumental music, was most enthusiastic and stimulating.

PAISLEY.—STORIE STREET.

On Thursday evening, 15th ult., the church at Storie Street assembled, along with a number of friends, to welcome Rev. Dr. Flett on his return from a three months' tour in Egypt and Palestine. Elaborate arrangements had been made for the occasion by a committee of the church and congregation. The hall and ante-rooms where tea was served were tastefully decorated, the walls being festooned with crimson cloth and hung with pictures and mirrors. After tea the proceedings began in the church, which was filled in every part. The chair was taken by Thomas Glen Coats, Esq., at a quarter to eight o'clock. The large platform was fully occupied by a number of gentlemen from the neighbourhood and elsewhere, including Dr. Flett's fellow-travellers.

After the 100th Psalm had been sung, prayer was offered by Rev. A. Henderson, Paisley.

In opening the proceedings the CHAIRMAN said—Ladies and gentlemen, you are fully aware of the purpose of this meeting, which is to welcome home our pastor, Dr. Flett, and to give expression to those feelings of affection and esteem which we all bear towards him. I think most of you also know the cause and occasion of his visit to the East, in company with his friends, and our guests of this evening, Messrs. Coats and Wylie. All those who have for any time been connected with our denomination, or taken an interest in its welfare and progress, must be sensible of the deep debt of gratitude which the cause of Baptist ministerial education in Scotland owes to Dr. Flett. During the last dozen years or more, he has laboured earnestly and untiringly for this most desirable and essential object, working under many discouragements and receiving scant thanks from some who could not, or would not see that an educated ministry was necessary. That his labour has not been in vain is amply proved, not only by the excellent work done by himself and colleagues, but by the fact that the section of the denomination who were most apathetic in this cause, and who indeed disfavoured it, have now undertaken and are maintaining ministerial education on their own account. While it is no doubt to be regretted there should be any division or disunion in the work, it is open to question if it will in the meantime suffer thereby, as each section, in its friendly struggle for the "survival of the fittest," will doubtless put forth its best efforts; and when the time for union is ripe, it is to be hoped that Dr. Flett may—though through means not of his own choosing—see this noble object of his ambition placed in a position to which it could scarce otherwise have attained. It was in connection with his educational work that a few of Dr. Flett's friends thought that a fitting time and occasion had arrived when some slight acknowlegement should be tendered to him and to those two gentlemen

who had latterly so ably seconded him. The suggestion that this acknowlegement should take the form of a trip to the East met with a ready and warm response, and it was not long ere arrangements were made for carrying it out. Dr. Flett has been to the East and we have got him back again, and I have no doubt that while there he has laid up rich stores of information, by which we shall hereafter profit. We also trust that he has returned invigorated and renewed in strength by his well-earned holiday. Mr. Coats concluded by acknowledging the presence of friends from a distance and from other Churches.

The choir then sang "Home sweet home." The Chairman said they had now come to an important part of the proceedings, and called upon

Mr. NEILSON, who said—Dear Dr. Flett, as the appointed mouthpiece of the church and congregation on this occasion, it is my happy privilege, first of all, to express our great joy and thankfulness at your return to our midst, apparently in the best of health and strength; and before I proceed further with the duties assigned to me, perhaps you will be expecting me to say just a word or two as to the meaning of all this display, all this music, and, I almost added, dancing, on our part. Well, I can't explain, except in words similar to those used by a great man in the East a long time ago, "Thus shall it be done to the man whom the Storie Street folk delight to honour." After referring to the admirable way in which the pulpit had been supplied during Dr. Flett's absence, Mr. Neilson continued—Do not wonder that we hail your return with joy and gladness, seeing that Storie Street is not itself without Dr. Flett. I was looking over the list of pastors in the Baptist Union, Scotland, and I see that there are only five who can lay claim to a longer pastorate than yourself—yours now running its twenty-fourth year. It is not wonderful then, that the young folks feel they have got into your way. Why, you are part and parcel of their lives; your name and your person have been associated with all their concerns from childhood. Neither is it wonderful that the older people feel very much bound up in you as well. Twenty-four years is a long while to toil along life's journey together. Who can say during that time how many burdened hearts have been relieved, how many feeble ones encouraged, weeping ones comforted, wayward ones restrained, through your kindly ministrations? It is not wonderful, then, that when a suggestion was made by one of the deacons that such a thing as this should take place, it was taken up by all the congregation with the utmost enthusiasm; the result being a resolution that, on your return home, we should present you with an address, which I shall now read.

Presented to the Rev. Oliver Flett, D.D., by the congregation of Storie Street Baptist Church, in the twenty-fourth year of his ministry amongst them, and on the occasion of his return from a tour through Egypt and the Holy Land.

DEAR PASTOR,

We desire to congratulate you on your safe arrival home after three months' travel though the classic and hallowed lands of the Continent and the East, and to express the hope that you return to your work thoroughly renewed and invigorated in body, through the healthful influences of relaxation from labour and change of scenery; and your mind, as well, enriched, strengthened, and refreshed, from the experience gained by a personal observation of the lands and scenery so intimately connected with all that is near and dear to the Christian heart—so that you shall be enabled more fully to realise what we know to be your fondest hope the accomplishment of still higher and nobler sevice of the good of this church and denomination, and for the advancement of God's kingdom in the world.

We do not deem it at all necessary that we, as a church and congregation, require to assure you of our utmost confidence in you as our teacher, brother, and pastor;

but knowing as we do your great anxiety—nay, your firm determination through good report or through evil—to do all in your power for the furtherance of every good work in connection with our denomination, and that your faithfulness and disinterestedness have not always been known and understood among the brethern throughout the churches, we think the present occasion a very fitting one for us as a congregation to do what little we can to strengthen your hands and encourage your heart, by assuring you of our continued confidence, and our deep gratitude and thankfulness to Almighty God that you have been permitted to minister unto us for so many years. As a teacher, you have ever shown yourself a pattern of good work; in doctrine, shewing uncorruptness, gravity, sincerity,—sound speech that cannot be condemned,—while towards those who may be of the contrary part you have ever allowed the utmost fairness and toleration. Your one aim has been, by preaching the love of God as manifested in the life and death of His Son, to call sinners to repentance, and by the power of the Spirit of God to make righteous, kind, and faithful men and women of us all.

As a brother, we have found in you a strong, Godfearing man, always ready to help and guide us, and we have come to rely at all times on your judgement and actions being dictated by the highest and purest motives. As a pastor, we have found in you comfort in sorrow, strength in weakness, trial, and difficulty; and in the darkened chambers of death we have often witnessed how, by the great love and faith you have manifested, peace and assurance have been brought home to the dying.

And now our prayer is, that you may be long spared to go in and out among us, and that God Almighty may bless you and all your labours in His vineyard.

(Signed on behalf of the congregation)

GEORGE H. COATS, Deacon.
GEORGE BARR, Deacon.
ALEXANDER BARR, Deacon.
ALEXANDER NEILSON, Deacon.
H. STEVENSON, Deacon.
DAVID HOURSTON, Deacon.
DAVID FULTON, Deaon.
HUGH GLOVER, Deacon.
THOMAS SMITH, Deacon.

PAISLEY, 15*th May*, 1884.

The address, which is illuminated and framed, is quite a work of art, being illustrated round the margin by scenes from the tour just completed.

In reply, Dr. FLETT said he scarcely felt equal to express his feelings on the occasion. He regarded this beautiful welcome as due to the fountain of goodness in them rather than to any merit in himself. It would be to him a ground of hope and encouragement for the future. A church is strong, not so much when the minister is strong, as when the membership is strong and intelligent and good. His desire had been to do his work as in the sight of God, though he was conscious he had not come up to the standard he aimed at. He looked forward with more confidence than ever to his future work. There was no kind of labour more congenial to him than to preach the love of God for the human family as manifested to us in Jesus Christ; and next to that the work of aiding young men in whose soul God had put the desire to preach the gospel, to obtain the necessary education. Referring to the scenes through which he had just passed, he said his faith in the scriptures had been confirmed by much of what he had seen. No one's faith in the Bible can be lessened by going to Palestine. He felt grateful that it had been in his power to make that journey, and especially grateful to them for the address presented by Mr. Neilson, and assured them that he would make this the occasion of increased earnestness, increased zeal, and increased assurance in the remainder of his working days.

Mr. H. BOWSER said that he had known Dr. Flett for a long time—even before he had entered the ministry, and therefore he could say that he endorsed all that had been said about him in the address.

Mr. WALCOT expressed the delight he had in being present and in seeing Dr. Flett safe home amongst his people.

Rev. W. H. WYLLIE was glad of the opportunity of being present on that beautiful occasion—the beautiful crowning of a most graceful and becoming work. It had always been with him a conspicuous memory that Dr. Flett, ever since his student days, had always advocated the necessity of having a holy and cultured ministry; whilst for the humblest peasant woman in the cottage, the Doctor recognised the necessity of the gospel of Jesus Christ in all its divine simplicity; and he trusted that his old friend would be long spared to carry on this good work.

Rev. Dr. BROWN was extremely glad to be present representing the churches outside the Baptist denomination. It was scarcely necessary for him to tell them that those outside the Baptist denomination valued Dr. Flett as highly as did his own people. They had known him now for four-and-twenty years as a citizen of Paisley; they had marked his teaching; they had stood by and marked his conflicts; they esteemed him highly for his work and for the battles he had fought, and they were proud of his old Scandinavian blood, and they rejoiced that he still stood like a tower, four square, against every wind that blew.

Short addresses were then delivered by Mr. Wilson, Bantaskin, Falkirk; Mr. Robert Bennie, M.A., Govan; and Rev. Jervis Coats, M.A., Govan.

The chairman explained that Rev. Alex. Wylie, Edinburgh, who was on the list of speakers, had to leave by train early in the evening.

A vote of thanks was proposed to the speakers by Rev. Geo. Yuille, Stirling.

Dr. Fraser in proposing a vote of thanks to the chairman said that he and his fellow-travellers found the name of Mr. Thos. Coats and the fruits of his generosity in Vienna and elsewhere. It was a pleasure to them all to know that the son had elected to walk in the father's steps.

Rev. Jas. Paterson, Millport, proposed a vote of thanks to the choir, which, under the able leadership of Mr. Geo. Coats, rendered a number of anthems in very superior style, supported by the organist of St. James' Church, Paisley.

The proceedings closed with the benediction.

EDINBURGH.—DUNCAN STREET.—A tea meeting of the teachers of Duncan Street Sabbath School was held on Friday, 9th May, in the Schoolroom—the pastor, the Rev. J. M'Lellan, in the chair—for the purpose of presenting the late superintendent, Mr. J. R. Stevenson, with a handsome silver inkstand in acknowledgment of his services to the school. Mr. M'Lellan in making the presentation referred to the work carried on in the Sabbath School, and said nothing had given him greater pleasure than the present meeting, and he trusted that Mr. Stevenson would be long spared to work for Christ amongst them. The testimonial bore the following inscription: — "Presented to Mr. John R. Stevenson on the occasion of his retiring from the office of Superintendent of Duncan Street Baptist Sabbath School, in recognition of his valuable services by the teachers and some other friends. —Edinburgh, *May* 1884." The remainder of the evening was spent very pleasantly in singing hymns, &c., Miss Bone presiding at the harmonium.

DUNDEE.—*Long Wynd Bible Class Social Meeting.*—On Saturday evening, 26th April, Rev. Mr. Tulloch entertained the members of his Bible Class to tea in the schoolroom behind the church—Rev. Mr. Tulloch occupied the chair, and was accompanied to the platform by Rev. Richard Steel. After tea had been partaken of, Mr. Tulloch gave a short address, in the course of which he gave a *resume* of the work overtaken during the session. The subject under consideration had been the Life of Christ, and during the winter the subject had been studied down to the close of the second year of our Lord's ministry. There had been an average attendance of about 40. Rev. Mr. Steel also gave a very interesting address, and shewed in a forcible manner the many benefits to be derived from attending a Bible Class. The musical part of the programme was well-sustained by mem-

bers of the choir, under the leadership of Mr. Archd. Lawson. Mr. Thomas Smith, in name of the members, thanked Mr. Tulloch for his pain-taking attention to the class, and also for his hospitality on the present occasion. Votes of thanks were also awarded to the office-bearers of the class. A very enjoyable and profitable meeting was brought to a close by the benediction.

DUNFERMLINE.—The new Chapel, Viewfield Place, was opened for public worship by Rev. Dr. Landels on April 9, many of the ministers of the town being present. The collection amounted to £58. On the Sunday special services were conducted in connection with the opening. In the forenoon and evening Rev. W. Stott, London, occupied the pulpit; and in the afternoon, Rev. Mr. Hagen, the pastor. The collections taken at the three services amounted to £133. Then on the Monday evening a congregational soiree was held. Tea was served in the hall below the chapel, when over 550 partook, and on the company adjourning upstairs, the chair was taken by Mr. W. Mathewson. On the platorm were—Provost Donald; Rev. Dr. Mitchell; Rev. Messrs. Hagen, Binns, Russell, Dunbar, Alexander, George, and Foote, Dunfermline; Crawford, Limekilns; Stott, London; Sidey, Cupar; and Gibson, St. Andrews. After devotional exercises the chairman spoke, and was followed by the pastor, Rev. J. T. Hagen, who said they were essentially a free church. They had no pew rents, and everything was thrown upon the conscience and liberality of the people. They were quite willing to cast the responsibility of maintaining the public worship in that church upon the conscience and liberality of God's people meeting there. In concluding, he hoped that house would be a home for wanderers, a rest for the weary, a school for the instruction of the ignorant, and a Bethel—the very gate of Heaven—to them all. Illuminated votes of thanks were then presented to the chairman and to Mr. David Ireland, clerk of the works, and various addresses followed; the choir also sang at intervals. We may add that the building is a handsome one, and the total expenses will be nearly £5,000.

DUNOON.—The church here has recently been formed under the pastorate of the Rev. R. C. Sowerby. On Sunday, 27th April, recognition services were conducted in the chapel by Rev. S. Crabb, Rothesay, both morning and evening, the services being largely attended. On Monday evening a social meeting was held—Rev. R. C. Sowerby in the chair. In his opening remarks the chairman related the steps that led to his coming to Dunoon, and eventually to his acceptance of the pastorate. Mr. R. M'Dougall, treasurer, intimated that their numbers had greatly increased, 25 having been baptised since October. Mr. Allan Coats, Paisley, sketched the history of the chapel since it was built 21 years ago at a cost of £400, and offered some words of counsel for their future guidance. The meeting was also addressed by Rev. W. Grant, Edinburgh, Rev. R. Macnair, Greenock, and several other gentlemen. The usual votes of thanks brought a pleasant meeting to a close.

GLASGOW. — QUEEN'S PARK.—Mr. T. D. Landels, M.A., Edinburgh, has accepted a unanimous invitation to the pastorate of this church, vacant by the retirement through illness of the Rev. John Murray. Mr. T. D. Landels is a son of the Rev. Dr. Landels, Edinburgh, and took his degree at the London University with the highest honours, being first in the M.A. list.

GREENOCK.—The anniversary social meeting of this church and congregation was held on the evening of Tuesday, April 28, Rev. R. Macnair, pastor, in the chair. Brief but encouraging reports were read by Mr. A. M'Niven, secretary of the Young Men's Fellowship Meeting, and Mr. W. Pollock, secretary of the church choir. The chairman, in reviewing the work of the church, referred to other organisations—the weekly evangelistic meeting, the pastor's Bible Class, and the missionary working party—all of which were in active operation throughout the season. The evangelistic meeting, conducted by members of the church is held all the year through. A hopeful view was taken of the future progress of the church. The Rev. Alexander Grant, Glasgow, gave an address on the various elements to be met with in a healthy active church. The Rev. Wm. Grant, Edinburgh, spoke of the church as a family, illustrating his remarks by humorous anecdotes of family life. Both addresses were listened to with marked attention, and frequently applauded. Captain Brotchie of the Seaman's Friends Society also made some remarks on Christian work, in his own racy

style, which were much appreciated. During the evening the church choir, led by Mr. Leisk, sang a selection of anthems and sacred songs, and Miss Muir accompanied and gave several solos on the American organ. Mr. Malcolm M'C. Brown moved votes of thanks to the speakers, the choir, and the stewards and stewardesses, all which were carried by acclamation, and an exceedingly happy and profitable meeting was brought to a close by the pronouncing of the benediction.

HELENSBURGH.—From an advertisement on second page of cover it will be seen that the friends here have arranged for a sale of work to take place on 3d and 4th July. The proceeds will go to the building fund, and it is hoped the result will be such as enable the church to proceed in the erection of a suitable building without delay. It may be mentioned that since Mr. Wilson's settlement a year ago the membership has nearly doubled, church-work in various forms is carried on, and a spirit of unity and hopefulness prevails.

IRVINE.—Much unpleasantness has been created here by the action of the church, or one or two of its deacons, in dismissing their pastor, Rev. R. Thomson, from office. Owing to some differences in the church, Mr. Thomson had submitted his resignation, and intimated that it would take effect at the end of June; but on the Sabbath after receiving it, Mr. Thomson being from home, the deacons passed a resolution relieving him from office on the spot. On the following Sabbath, May 4th, Mr. Thomson read a statement explaining his relations to the church, and protesting against the action of the two deacons, calling upon the church at the same time to rescind the resolution of last Sabbath, which was done, though not without much disturbance by those who were responsible for it. In the evening the same parties closed the chapel doors and prevented service being held. These facts having become notorious through the public prints, the General Committee of the Union, at its meeting on 13th ult., felt called upon to appoint a sub-committee to enquire into a state of things so discreditable to the Baptist cause. On Friday evening, 16th ult., a public meeting was held in the Town Hall to give an expression of sympathy with Mr. Thomson in the position in which he has been placed. An illuminated address and purse of sovereigns were presented to him on behalf of many friends in town and elsewhere by Mr. S. B. Yuille; a gold brooch and earrings being also presented to Mrs. Thomson. The following resolution was also passed with enthusiasm: "That this meeting records its strong condemnation of the disgraceful conduct of the deacons of Irvine Baptist Church in attempting to procure the dismissal of the Rev. R. Thomson from his office as pastor, and its approval of the action taken at the church meeting on 4th May, at which the resolution dismissing Mr. Thomson from his office was rescinded; and that the meeting records its sympathy with Mr. Thomson in his present position, its confidence in him as a Christian minister, and its warm appreciation of his efforts on behalf of Christian truth and doctrine." The meeting was presided over by an ex-deacon of the church, and was largely attended.

LESLIE.—The church here has just decided to build a place of worship, Since the formation of the church in 1880, the membership has increased from 30 to 70 and the ordinary congregations from 100 to 200. Hitherto the meetings have been held in the Town Hall, which is inconvenient in many ways, and it is generally felt that the time had come to make a change. The members and adherents have already subscribed towards the fund about £700. The total cost will be about £1500, and it is expected the building will be begun shortly.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of June 1884.

CHURCH NOTICES.

CHURCH.	MINISTER.	HOURS OF SERVICE.	
		SABBATH.	WEEK-DAY.
Broughty Ferry—St Vincent St.,	ARTHUR W. OAKLEY.....	11.15 and 6.30	Wed. 7.30
Dumbarton — Dennyston Hall, William Street,.....	JOHN M'LEAN,.....	11.15 and 6.30	Wed. 7.30
Dumfries—Tabernacle, Newall Ter,	WILLIAM MUIR.....	11 and 6	Tues. 8
Dundee—Long Wynd, Nethergate,..	WM. TULLOCH.....	11 and 6.30	Thurs. 8
Edinburgh—Dublin Street,.....	WILLIAM LANDELS, D.D., ..	11 and 6.30	Thurs. 8
,, Duncan Street, Newington	JOHN M'LELLAN,.....	11 and 6.30	Wed. 8
,, Marshall Street,.....	ALEX WYLIE, M.A., ...	11 and 2 15	Wed. 8
,, Rose Street.	.....	11 and 6.30	Wed. 8
Falkirk—Masonic Hall.....	WALTER J. MATHAMS	11 and 2	Thur. 7.30
Glasgow—Adelaide Pl., Bath St.,	D. P. M'PHERSON, B.D.	11 and 2	Wed. 8
,, N. Frederick Street,....	JOHN URQUHART	11 and 2	Wed. 8
,, John Knox Street,.....	P. J. ROLLO,.....	11 and 2	Wed. 8.15
,, Copeland Road, Govan	JERVIS COATS, M.A., ...	11 and 6.30	Wed. 8
,, Cambridge Street, ...	ROBERT HOWIE (*pro. tem.*)..	11 and 7	Wed. 8
,, Sister Street, Bridgeton,	JOHN M. MUNRO.....	11 and 7	Wed. 8
,, Queen's Park, P. Edward St. Vict. Rd.,	.....	11 and 6.30	Wed. 8
,, South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. ELLIOTT, ...	11 and 2	Wed. 8
Greenock—Orangefield,.....	ROBERT MACNAIR, M.A.,...	11 and 2.15	Wed. 8
Hawick—Baptist Chapel,.....	WM. SEAMAN,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street	G A. WILSON.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,....	ALEX. BISSET	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	OLIVER FLETT, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	WALTER WALSH,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	GEORGE YUILLE,.....	11 and 2	Wed. 8

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SCOTTISH
BAPTIST MAGAZINE.

May at Detroit.

IT appears that May meetings are an institution as well known in the United States as in Edinburgh or London. American papers recently come to hand give an account of the Anniversary gatherings of our brethren in the Northern States at Detroit, Michigan, towards the end of May; and we deem it a fitting opportunity to call the attention of our home churches to their proceedings, and to the denominational movements in progress across the Atlantic. Upwards of 1000 delegates and visitors gathered at Detroit, which is one of the oldest and most flourishing cities in the Western States. These delegates represented two million and a quarter Baptists in the United States, North and South. Three different denominational societies submitted the results of a year's work to the Convention, and two days were devoted to each. First in order came the *Publication Society.*

This society carries on its work in three departments—business, missionary, and Bible-departments. The first of these embraces the publishing work proper, both of books and periodicals. Last year 37 new publications were issued, of which 612,500 copies had been printed. New editions of former issues had also been made to the extent of nearly a million copies. The receipts from these various publications amounted to £85,659, which is a considerable advance on any former year. The activity in this branch of the society's work goes on increasing, and to a large extent explains the continued progress of the denomination in the States. The dissemination of the society's literature is attended to in the missionary department. In this work 178 missionaries were employed last year, distributed throughout 45 States and Territories of the Union. Their duty is to visit all localities and homes as they go, to pass by none, but preach the gospel so far as possible "to every creature." They labour not only among all social and moral grades of the population, but among varied nationalities, Germans, French, Scandinavians, Mexicans, Negroes, and Indians. Thirty-one coloured men have been employed, labouring specially for the elevation of their own race. Special missionaries are also employed for

the promotion of Sunday schools throughout the country—a branch of work to which the society devotes a good deal of attention. No fewer than 597 Sunday schools were organised during the year. This marks a high degree of activity among the churches. One speaker, however, pointed out a defect in the Sunday school system, which is not peculiar to the United States, when he said that "while for secular instruction Normal Schools and other agencies for perfecting the education of teachers abounded on every hand, scarcely any provision had been made for the training of Sunday School Teachers." Another complained of the neglect of children by Baptist ministers as compared with the Catholic Priests, and maintained that the circulation of Baptist literature among Sunday scholars was the bounden duty of every one interested in their welfare "in order to counteract the pernicious effects of paedo-Baptist teaching." The receipts under this department amounted to £26,375. The Bible-department put in an urgent appeal for increased support. Its work has greatly increased of late, and it is now the only source to which Baptists in America look for their supply of Bibles. The demand from all quarters, from New York to Mexico, is already far beyond the resources of the society. The Convention responded by promptly passing a resolution declaring it to be the special duty of the Baptists, whose foundation is the Bible, to rally to the work of spreading it throughout the land with the utmost enthusiasm, and with lavish contributions; affirming it to be their duty to put the funds they may dedicate for Bible distribution into the hands of their own thoroughly organised and most efficient agency; and resolving "that for the year to come, now that everything has got into smooth working order, it should be the purpose of the society to seek to raise for the distribution of the Bible not less than £10,000." The income of this department last year was £4,556; it had furnished 136,358 Bibles, and Testaments, and parts of scripture for gratuitous circulation in 45 States, as well as in Mexico and Sweden. The meetings of this society were brought to a close on the evening of the second day by a large gathering in the Detroit Opera House, and which was addressed among others by two coloured brethren from the South.

On the following day the *American Baptist Missionary Union* came to the front. This society reported on the work in various parts of the mission field in Asia, Burmah, China, Japan, and various parts of Europe. A marked revival of interest in Christianity had been observed in Burmah. Hitherto the success of the mission in that country has been mainly among the Karens, the Burmans as a whole having adhered to their Buddhism. At last, however, their indifference seems

breaking up, several instances having occured of Burmans being brought to Christ by Karens. There is a Karen Theological Seminary with 66 pupils; and a Baptist College at Rangoon with 113 students in all the departments. The success of the mission among the Telugus during recent years has necessitated a reorganisation of its forces; this has been effected during the past year. The mission-churches on this field number about 25,000 members; here also there is a Theological Seminary and Mission School. From China not much is reported, but of Japan it is said that a great wave of revival has swept over the land. The additions to Christian churches in 1883 equalled the whole number of members 17 years after the first introduction of Protestant missions. A great demand for Christian scriptures and literature has been aroused, and attendance on Christian services has been increased. It is estimated that "by the time the present generation of grandfathers and grandmothers has passed away, Christianity will have conquered and become the prevailing religion of Japan." After this it seems strange to be informed that Europe is the field where persecution is most rampant, as is the case in Spain, Austria, and Russia. Even in these countries, however, evangelical religion makes way, while elsewhere, as in Sweden, there is marked advance; and the mission in Germany has celebrated its jubilee amid showers of divine favour. But the most important event of the session was the resolution of the Union to undertake work on the Congo. This resolution was reached after a good deal of discussion. Proposals had been made to transfer the stations and work of the Livingstonia Inland Mission, hitherto under the direction of Mr. Grattan Guinness, London, to the management of the Union, and the subject had received the careful consideration of the board of management. Some difficulty seems to have been found in carrying the southern brethren along with them in the arrangement, but ultimately this difficulty was overcome, and the Union passed the following resolution unanimously: "*Resolved.* That the action of the Missionary Union upon the African Mission, in view of the manifold leadings of Providence to the field of the Livingstone Inland Mission, meets the approval of this Board, and we hereby authorise and instruct the Executive Committee to accept the said mission as soon as it can be done in harmony with the principles upon which we conduct our mission." This decision will be hailed with pleasure by the denomination on this side of the Atlantic; and we feel sure that the committee of our own society will heartily welcome the co-operation of our American brethren in the vast regions of the Congo. It may be added that the Union resolved to raise £80,000 for mission purposes during

the coming year. The income last year was £68,488, and the expenditure greater by £4,461. Eleven missionaries had been appointed during the year, and other appointments were under consideration.

The closing days of the Convention were given to the *Home Mission Society*. This society undertakes a work unprecedented for extent and variety, the 47 States and Territories where its agents are found embracing groups of various nationalities—Indians in the North-west, Africans in the South, Mexicans on the Pacific Coast, Chinese at San Francisco, besides the various European races scattered over the States, all of whom required to be evangelised. Much of the work done by this society is really foreign mission work, the difference being that in this case the foreigners come to the home missionary. It was stated that one-seventh of the population is foreign born. Within the past ten years many thousands of French, Germans, and Irish had come into the larger towns and villages, while the native born people had moved to the new states and territories. This immigration and emigration had changed the face of society very materially. A large proportion of these foreign settlers belonged to the Roman Catholic Church. A good work, however, is being done among these people, especially the French. In some places large numbers of them have the gospel preached to them, and many are investigating and discussing Protestant doctrines. This causes no little uneasiness among the priests, but they cannot stop it. Judged by the condition of its finances the society is in a healthy and vigorous condition. The income from all sources last year was £80,338, being £23,549 in excess of the receipts of last year, and far beyond the amount ever before reached in any year of the society's history. This is most gratifying and hopeful, and we cannot but congratulate our American brethren on the energy and liberality with which they prosecute their Home Mission work, and on the manifest blessing that attends it in the growth and increase of the churches themselves. The society employs 644 missionaries, has 5,599 churches, 740 Sunday schools, and has organised 145 churches during the year. It has 17 universities, colleges, and institutes, 10 of these being among the Negroes and Indians. One hundred and seven new churches have been built by the society during the year. It proposes to extend its operations among the Negroes and Chinese, and asks to have its income raised to £100,000. Evidently the society believes in attempting great things for God, and asking great things from men in His name; and so long as it shows its faith by its works it is not likely to ask in vain.

We are assured by a writer in the *Watchman* that one

gratifying result of such gatherings as these at Detroit, and those held a little earlier at Baltimore is that "Baptists of the North and South alike are fast coming to be in truth, as in name, fused and blended in one great and indissoluble common brotherhood." And we cordially agree with him in saying that it is on such a fraternity, whether in America or elsewhere nearer home, that the blessing of life forever more, and the connected blessings of spiritual growth and increase, are assured now not less than when the precious Psalm-promise was indited. So may it be.

Readings in Genesis.

VII. The Punishment of Cain.

By Rev. P. J. Rollo.

"And the Lord said unto Cain, where is Abel thy brother? And he said, I know not: am I my brother's keeper? And he said, what hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, my punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden."—Genesis iv. 9-16.

THE first death was a murder; the first murder was committed by a brother. Not only were the cords of life cut assunder; the more precious ties of brotherhood were riven. The horror of the historian is strikingly expressed by his shuddering repetition of the word *brother*.

When the fallen Adam heard the footfall of God he hid among the trees. But Cain did not hide. He had got beyond that. He hid his brother's body from the light; but not his own face from God. This is the second stage in the progress of sin. The first offender conceals himself; the more advanced criminal conceals only the evidence of his guilt.

The parents had confessed their sin with shame; but the shameless son denies his crime, and even resents the interrogation. "I know not where he is." Alone before God, with his dreadful secret in his soul, he was capable of lying to the Almighty. Was he not a brave

man? No, he was only an ignorant man—so ignorant as to imagine that God did not witness the murder, and know where the body was hidden. And so he was only *blindly brave*, which is the true description of much that passes under the name of courage. The *man* will tremble while the *child* laughs; knowledge will flee while ignorance stands firm.

It was not only ignorance, however, that led Cain to lie; but also cowardice. He had not the courage to tell the truth. Foolish enough to think the murder would hide, he was false enough to seek to hide it at any expense. He has nothing left in him of the child except the child's simplicity; in every other respect he is the double-minded man. Lord Byron has made a sort of hero of Cain, as Milton has of Satan. But there is no such thought in the mind of the writer of this book. He sees in the one a mere reptile, and in the other a false and foolish coward. Seldom, indeed, is there any true heroism in a man who is devoid of purity of purpose, and integrity of heart.

And Cain was as hardhearted as he was foolish and ignorant. "Am I my brother's keeper?" Imagine the state of the man's soul, who, having just taken his brother's life, could thus respond to the divine challenge. He had set his face as a flint, because his heart was as hard. Through what unrecorded years of envying and spite had he been bringing himself to this! There are some murders which are almost accidents. There are others in which a demon of madness seems for the moment to possess the murderer. But it is manifest that in the case before us the murderer had been long unconsciously educating himself for the act by the destruction of brotherly feeling, and humanity itself, within his own bosom. Oh, never did a man more clearly utter his own condemnation than did he who at such a moment and in such a presence, had the heart to say "am I my brother's keeper?"

Perhaps this great history does not reach a higher point than in the divine response, "The voice of thy brother's blood* crieth unto me from the ground." No voice had the living Abel to entreat his brother's doom; but, being murdered, his blood raises the dread appeal. By an eternal law recognised by all intelligent nations, in all times, the blood of the slain demands blood in expiation. This was one of the fundamental thoughts in the ancient religious drama of the Greeks. "There is a law," says Æschylus—

> "that blood once poured on earth
> By murderous hands demands that other blood
> Be shed in retribution. From the slain
> Erynnis calls aloud for vengeance still,
> Till death, in justice meet, be paid for death."

Very terrible was that great poet's faith that the furies took their

* The Hebrew word is in the plural, a plural for which our language presents us with no equivalent—for we could not speak of *bloods*. But the meaning sought to be conveyed is plain. Every *drop* of blood which fell to the ground has a voice to call for vengeance, and a right to demand it—so that there is as it were an appalling chorus calling for the punishment of the murderer from the blood of his brother.

stand over the slain, and there ceaselessly cried for vengeance till came. It was his interpretation of the divine law which is here so clearly announced. All through the Bible history we can hear this cry of blood for blood; and seldom is it raised in vain, though often the answer is long delayed. The man whose blood was shed may have been full of mercy; but there is no mercy in his blood's cry. He may have been too weak in life to hurt his adversary; but the cry of his blood is unutterably powerful. This is not an Old Testament idea merely, but deep as the foundations of the universe. In the New Testament, too, we can hear the blood-cry—aye, to the very last book in it. For who are these that John beheld beneath the altar, crying for vengeance, wondering that it was so long delayed? They are the murdered children of God. It was this thought that thrilled the mind of the writer of the Epistle to the Hebrews when he declared that the blood of Jesus calls for mercy. All other blood demands expiation; this alone affords expiation. And the mercy cry drowns the vengeance cry. Louder than the blood of the most fearful murder calls for punishment does the blood of Christ call for pardon on those who follow Him. And yet this blood can raise the cry for vengeance too upon those who despise and reject Him who shed it. Can we not crucify Christ afresh? What a cry will His blood have then!

God does not reproach Cain. He is past reproach, and beneath admonition now. But his punishment is briefly declared,—a life-long punishment, in one short sentence. He is cursed away from the ground* of his childhood into the wild unknown. To him no soil will henceforth yield its strength. Ever onward must he wander that he may continue in existence; and as he wanders he will ever be retreating from what he fears—on the outlook for the avenger. His life is not merely a wandering; but a flight. He is not only a vagabond, but a fugitive.

No wonder that even that obdurate heart was riven, and the cry was extracted from Cain, "my punishment is greater than I can bear." For it was he and not his brother who was rooted to the soil, by all the habits of his life; who required a fixed and settled abode for the success of his labours. To him a vagabond life meant poverty, and indefinable restlessness, and misery. It was to be driven out of his sphere into a life in which he could never find rest or satisfaction.

He was banished from what had been till now his home. To any man, in any time this is a punishment; but perhaps it was a greater punishment to the first-born man than it has been to any since. For of the world which lay beyond his home he had no knowledge; and as the unknown is generally terrible, the world probably seemed to him a wild waste peopled by vague and ghastly terrors. Truly this was an emigration, which was to him as death is to the unbelieving, a leap into a dark abyss peopled by spectres of the imagination.

But this punishment is intensified to the mind of Cain by his belief

* The very ground which has witnessed the abomination of the bloodshed seems to vomit forth the murderer, as in after years the degraded Israelites were cast forth from the soil which they had polluted with their abominations.

that he must hide himself from the face of God. Not that he had any love for God, or any desire for, or experience of, spiritual fellowship with Him. Doubtless he believed that God was only present in the land of his home, where the cherubim appeared, and the divine voice had been heard. Away from home was therefore to be away from God; the face that would be hidden from his parents, would be hidden from his parents' God.

But would not this be a relief to Cain instead of a punishment—to be away from a God whom he did not love, but had every reason to fear? No; Cain knew too much for that. Though he did not care for God, he knew that he depended on God; and he was confounded by the question what he should do without God. All through Cain had been anxious to keep right with God, well aware that it was his interest to do so, however little he cared for his brother. To be without God in the world was a thought therefore which must have staggered him, excluding every hope, opening the door to every fear.

And conscience would not be slow to people the godless void with its spectral avengers. In the great drama of Æschylus, Orestes, the murderer, sees the furies everywhere pursuing him. The Greek poet gave this utterance to the fact of human experience which his fathers had known before him—that the guilty are ever conscious that vengeance is behind them. Some have raised the objection that as yet in the time of Cain, there were no avengers living on the earth. But how was Cain to know that he was as yet the only living man in the regions to which he fled; or even if he knew this, how could he tell that there were no other beings lying in wait for him more terrible than men? Nay, how could he know that he might not beget the child who would destroy him? There is nothing forced in the conception of Byron in which he imagines the feeling brought home to the mind of Cain's wife that the child she bore in her bosom might be her husband's murderer. Eve nursed at her breast the infant that should slay her son; might not as great a curse fall upon the wife of the murderer? But whatever were the thoughts which drifted through his mind, this, at least, is certain, that Cain lived in the fear of death, tasting every day something of its bitterness.

But God had mercy on him; on him, the merciless. No absolute guarantee for his life is given; but a declaration is bestowed which will practically assure it. A sign was given to Cain—something that could not be destroyed or hidden—and the word goes forth that God will require sevenfold of any who disregard the sign, and slay the man. What a proof of God's marvellous regard for the life of man, that it is to be sacred even when it beats in a murderer's breast. He is to be for ever branded with disgrace that men may detest his crime; but his life is guarded by an awful threat, that they may learn to respect the life they cannot give, even in its vilest form. The guilt of murder would not be shown by the murder of the murderer as by the guarding of his life. God would have us know that if He has put the brand of Cain upon a man, it is no reason that we should destroy him. The law will best teach men to respect human life by itself respecting it; and Christianity even enjoins that all the evil that is

stamped on a man should only appeal to us to help and deliver him.

So Cain went forth from the place where the presence of God was visibly manifested to be the father of a degenerate race. We know not what was the fate, either of his body or his soul. His wife went with him. Soon she bare him a son, to whom he gave the name of Enoch, and for whom he built a city. Both the city and the son received from him one name—a name to which he must have attached the most solemn meaning. Is it possible for us to know what that meaning was? The Hebrew root to which this word belongs has two meanings—to teach, and to consecrate; might we not, therefore, favour the suggestion of a great Hebrew scholar that in the former sense it was given to his son—in the latter to the city. If it was so, then we must suppose that Cain wished to save his son from his own fate. He knew what it was to be mastered by passions against which he had never struggled, until they had become his lords; and he knew what it was to have his life blasted by the curse of sin. He would have his son taught, by his father's example, to avoid his father's fate. And when, later, the first city was founded and consecrated by Cain, might he not intend to indicate that the first-fruits of his social prosperity belonged to the God of his father, the value of whose blessing he knew so well?

But we leave the story with one supreme thought impressed upon our minds, a thought which is often brought home to us in this great history—the thought that sin is more dreadful than death. Better to die like a lamb than to triumph like a tiger. Enoch passed away young, for his time. Abel was cut off in his flower. Cain lived on.

The Brooklet.

DAS BACHLEIN—FROM GOETHE.

By Rev. P. J. Rollo.

"Thou clear and silver-sparkling stream,
Beside thy bank I stand and dream;
Whence comes thy never-resting tide?
Whither thy rushing waters glide?

"I come from dark encavern'd bed,
O'er moss and flower my course is sped
Soft-mirrored on my shining breast
The azure heavens so gently rest.

"Unthinking as a child at play
I bound upon my unknown way,
Secure that He will guide me right
Who drew my fountain forth to light."

Some Impressions of the Holy Land.

FROM A RECENT TOUR.

By Rev. Alex. Wylie, M.A.

THE land of Israel possesses to the Christian an undying interest. A visit to it forms an epoch in his life. This is no sentimental or romantic feeling, but springs from the intimate connection between the outward and the inward—the natural and the spiritual—in a nation's history. The spirit always claims for itself an environment, and in the highest manifestation of its power acts in and through it. Our life is girded about with circumstances, and one of the most powerful of these is locality. The Land and the Book are inextricably woven into each other, and the greater gives its sanctity to the less. This is the universal method of God's providence, and accounts for the sacredness that invests those lands in which the spirit has won its most splendid triumphs.

Now, while other nations have contributed by the products of their genius to the variety and richness of human life, Israel has given a higher significance and value to the life itself. What is life? The Bible alone supplies the answer. And to Israel we owe the Bible. That is its contribution to humanity. This is a unique fact. Unique in the sense that nothing remains of ancient Israel except the Bible. Other lands have their antiquities. Israel has none. Egypt is one vast museum of antiquities. There are temples, statues, pyramids, tombs, obelisks, inscriptions, vast collections of the utensils of common life. We can reproduce through them the Egypt of the past, and it is fully as intelligible as the Egypt of to-day. It is a strange surprise to pass from Egypt to Palestine. In the former the old world is present to our minds as it was in the time of Abraham; in ruins, but the ruins have a voice, they live. In the latter the much later glories of David and Solomon have not left a trace of their existence, or, if any, doubtful. The only exception, are some massive substructures under the temple area on Mount Moriah, erected to extend the platform upon which the temple was built. They may have been built by Solomon, but in their present form it is more probable they were built by Herod.

This is one of the most peculiar impressions made on the mind by a visit to Palestine. The hills and valleys are there as of old. Thanks to the labours of travellers and exploration societies, most of the localities have been identified. We know this is the land of the patriarchs and prophets, and their presence still hovers amid the scenes of their activities. Names of places have a remarkable continuity of life. The names of our own hills and lakes were given by the old Celtic inhabitants of our island long before the dawn of history, and they have held their ground with some little modification through all the revolutions of centuries. The same persistence marks

the geography of Palestine. This only makes the contrast to which I referred more vivid. While the land is the same and we can identify the localities, where is the past? Why is there not a wall, a pillar, a coin, an article of common use, why is nothing left to restore to us the life of those ages thrilling with most energetic life, world-wide in its effects upon mankind? In the British Museum, Assyria, Babylon, Persia, Tyre, Egypt, not to mention later kingdoms and cities have memorials of their former greatness, but there is no place assigned there to Israel. All has perished. All except the Bible. A very important exception to be sure. It seems as if in the divine providence it was intended to give a unique and unparalelled position to this Book by its singular isolation as the sole relic of a chosen race, and to claim for it the pre-eminence of being the sole work for the production of which a nation was called into existence. Israel, ancient Israel, did nothing for the general culture of mankind, but it left us the Bible, and on the whole we could dispense with the culture better than with it, although indeed we can dispense with neither.

I have dwelt at some length upon this because of the singularity of the fact. The natural features of the country claim our attention next. If the greatness of a nation were determined by its size, Israel would be insignificant indeed. We were constantly reminded of its smallness. Wherever we travelled, from any considerable eminence we saw rising in majesty in the distance Mount Hermon. It is the extreme northerly point, and yet it is distinctly visible at the Dead Sea. We seemed to travel under the shadow of this magnificent mountain. Then the distances between the various towns were so short. We could travel in a forenoon from Jerusalem to Bethel and encamp at Shiloh the same evening. It was a little disappointing; of course every well informed person knew that it was not a large country, but it took us by surprise to find it so small. The whole length is 140 miles, and its average breadth to the Jordan 40 miles. This was the promised land, not, however, the land that floated before our imaginations. What caused the error in our calculations was the identification of David's Empire with the actual inheritance of Israel. This empire extended from Damascus to Egypt, and from the Euphrates to the Mediterranean. It was certainly an extensive territory, but it embraced within it the most diverse nationalities. The promised land is the narrow strip between the Jordan and the Mediterranean. But what, after all, has size to do with greatness? The whole history of Israel is a protest against such a connection. What makes a nation great is not the quantity but the quality of its inhabitants. The two nations to which the world owes most are Israel and Greece, and they were both alike in one respect at least, that they were small.

Palestine compensates for its inconsiderable extent by its wonderful variety. We seldom find a gifted race inhabiting a flat monotonous country. The genius of a nation is elicited by the subtle charms of its scenery. Mountains and valleys, broad plains and narrow defiles, barren wastes and rich pasture land, lake and river, alternate with each

other in the sacred inheritance of Israel. And the great sea with its awe and mystery is ever near at hand. Yet it is not for the most part a beautiful country, never could compare with our own for picturesqueness. Many places would be beautiful if only there were trees. Their absence is felt painfully. They once grew in abundance, and the hillsides must have looked exquisite with their terraces and rich verdure of vine and olive. Even now there is a soft beauty about Bethlehem, and Nazareth is admirably situated nestling amid the hills of Galilee. We are hardly in a position to judge of the appearance of the country when it was all under cultivation, and when its physical aspect even must in some respects have been different from the present. The bare grey hills with their ruined terraces, and the constant succession of ruined towns remind us that the glory is departed, that the crown of beauty has been rudely dashed from the head of Israel. The same variety extended to the climate of Palestine. Nature in all her moods spoke to the heart of Israel. In the thunder and the lightning, in the rain and the dew, in the earthquake and the tornado, in the cold and heat, in the sunshine and the shadow, amid all the fluctuations of nature's economy, the Israelite was brought face to face with the unseen power that ruled the universe. We had some experience of a thunderstorm in the Holy Land, and ceased to wonder at the familiarity of the Psalmists with such phenomena. I had always a sort of impression that they drew a little upon their imagination, that in an Eastern land nature could not put on such a boisterous countenance, but I learned that it can rain, and blow, and thunder in these lands with a pertinacity and force quite peculiar to themselves. The notion that any of the writers of the Bible drew upon their imagination in their descriptions was thoroughly exploded by a closer acquaintance with the facts. Their descriptions are as accurate as they are poetic.

Possibly the most interesting question under this head relates to the far-famed fertility of Palestine. It is certainly not to-day a "land flowing with milk and honey." It is quite possible that we must read this description in the light of the long sojourn in the wilderness. To the generation of Israelites who had never seen Egypt, and whose whole life had been passed in a wilderness, any moderately fertile land would be a kind of paradise. But there are indications that point to a large degree of exactness in the description. Leaving out the wilderness of Judæa which could never have been much different from its present condition, a succession of wild rocky gulleys utterly incapable of cultivation, the whole land bears traces of very careful husbandry in ancient times. The hills were for the most part terraced to their summits, and remains of their terraces are still to be seen. This is true of rocky ledges which have now hardly any earth upon them. The soil has been washed away while the ancient terrace remains. These terraces may not be very ancient, but they date back to a time when the hill was still capable of tillage. Taking into account the very considerable population supported wholly by the soil, and the small extent of the country, the land must have been highly fertile, and under a very efficient kind of

culture. These, however, are conclusions which we should not arrive at from the present state of cultivation. The whole land lies under a curse, the curse being no ancient malediction, but a miserable Turkish Government. Perhaps it is more surprising that there should be any cornfields and vineyards than that they should yield such indifferent produce. In a land where there are no roads, where the sole end of government is to impose and collect taxes, and where the taxes swallow up the half of the produce, it is hardly likely that capital would be laid out on the soil, or that its capacities would be tested by cultivation. Under a good government the land would doubtless yet yield its increase, and support not perhaps a very large but a very considerable population. Will the Jews return to take possession of their ancient inheritance? Perhaps. But I confess that I should be sorry to see the present inhabitants expelled to make room for Jews.

Much more might be added regarding the natural features of the country, but we must proceed to consider its religious condition. This is a painful subject. All religions are represented or misrepresented in the Holy Land. The Jew, the Christian, and the Mohammedan claim an equal interest in it. The Mohammedans are the most numerous, but there are large numbers of Jews in Jerusalem and Tiberias, and elsewhere, and there is a constantly increasing number of Christians. Wherever we went, we were impressed with the decline of the religion of Mohammed. In some respects it bears a favourable comparison with the older forms of Christianity. It has no pictures or images in its mosques, and its religion has in it a spiritual direction. And yet although this is the case, such are the consequences of its social system that the most corrupt forms of Christianity are preferable to it. There is a movement upwards in the one and downwards in the other. The Christian rises, the Mohammedan sinks. It is interesting to observe these indications of decline. They are seen mostly in the ruinous condition into which they are allowing their mosques to fall. Even in Cairo and Damascus, the high places of Mohammedanism, one never sees a mosque in course of erection, and hardly one in a complete state of repair. It is time this system was falling or had fallen, it sins against humanity by degrading woman, and against the conscience by deifying the sword.

Christianity is represented chiefly by the old Roman, Greek, and Armenian churches. It is hard to refer to their worship in the spirit of charity. I have seen them all engaged at it, and it seemed to me more like idolatry than Christianity. The service was conducted in an unknown tongue with accessories of candles, altars, incense, vestments of most brilliant hues, and the worshippers showed their devotion by bowings, crossings, prostrations, and adoration; but it was inconceivable to me that any spiritual or moral impulse could be given by it to their heart and conscience. It is a religion of superstition. One of its manifestations is the homage paid to sacred places. These churches are all alike in this. There is hardly any difference indeed, between them in other respects. I have referred

to the remarkable absence of antiquities in the Holy Land, but it is no fault of these churches that this is the case. They supply the want by the exercise of a most inventive imagination. It is hard to believe that their own priests believe the incredible falsehoods which they tell, but they pay and so they are perpetuated. We were shown the tombs of almost all the kings and prophets. We were even shown the grave of Noah some 120 feet long. It would be grotesque if it were not so real. This superstitious element corrupts the very soul of religion, and makes one despair of the future of these churches.

We turn with satisfaction to the work that is carried on by Protestant churches. It is a pity, I think, that so much of it is directed towards the Jews. The native Syrians present a far more hopeful field as is shown by the success that has attended the admirable American Mission established at Beyrout. Our own denomination is represented by the Mission of Mr. El Karey at Nablous or Shechem, and he too, himself a Syrian, directs his energies to the conversion of his countrymen. He has a neat little church and good schools, and with such support as he certainly deserves may make this ancient sanctuary the centre of a wide spread religious movement. It would not be creditable to us if the only effort we put forth to evangelise the Holy Land should be crippled and weakened for want of funds. Mr. El Karey has recently lost some very devoted and liberal friends of his mission and we trust that God will raise up others to take their place.

One great hindrance to the success of the Gospel in the Holy Land is the downtrodden condition of the people. The mission in Northern Syria and Lebanon flourishes largely because there the Governors are really independent of the Turks, and the Western powers guarantee a good government. Great changes are imminent, the Turkish Empire is doomed, and when it falls these ancient lands will begin to breath again. It has been for centuries a huge incubus crushing the very life out of them. Religion and civilisation may yet revisit their ancient homes. Why not? Under a strong and just government trade would revive, schools and churches would be founded, and races with varied capacities would develop a new civilisation.

One thing only is perfectly certain, the present state of things cannot last much longer. Whether by a restoration of the Jews, or as seems to me more probable by the elevation of the native Syrians under a good government, the Holy Land will some day take its place as the home of a contented and happy population, and one which by its situation may exercise a not inconsiderable influence upon the welfare of mankind.

IT is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—*Colton.*

IF we do not know what the sorrow of penitence is, we have been living only on the surface of life, unmindful of its deep realities, unconscious of its grander glories.—*Bishop Huntington.*

My Shepherd.

By Rev. Walter J. Mathams, Falkirk.

I have a Shepherd, and His praise
In happy song I'll try to raise,
Yet still I cannot tell His worth,
Only I know that on the earth
Or in the heavenly fields above,
No shepherd has such tender love.

Once in a dreary wilderness
I ate the herbs of bitterness,
And fierce wild beasts around me raved,
I knew not how I could be saved ;
'Twas then He heard my piteous cry
And would not leave me there to die.

On, on He came in search of me
Though every step brought agony,
Thorns tore His brow and pierced His feet,
Yet these could not His love defeat,
E'en death's fierce tide He braved and crossed,
Nor stayed till He had saved the lost.

O can ye wonder that my voice
To sing His goodness doth rejoice,
'Twere sin in me not to proclaim
The virtues of His heart and name.
Listen, and I to thee will tell
The blessed things that in Him dwell.

His face is full of lovliness,
It beams with light and tenderness,
Whene'er He looks on me, I know
The track wherein my feet should go,
For He doth guide me with His eye
Where green and pleasant pastures lie.

He never leaves me for an hour,
Never withdraws His shielding power,
He watches me through all the night,
When the bright stars shed their soft light,
And when no ray from them doth fall
He cheers me with His loving call.

He keeps me warm in winter snows,
He folds me safe from all my foes,
The hungry wolves may howl in vain
They cannot bring me any pain,
I need not have a single fear
With such a kind protector near.

When the fierce sun doth smite my head,
By His good crook I soon am led
Along the quiet river's brink,
That I its cooling wave may drink,
Whilst 'neath the shadows of the trees
I lay me down and rest at ease.

His voice doth wondrously control
The wayward wishes of my soul,
It holds me back when'er I seek
In folly from the flock to break,
Its sweet restraint so kindly given,
Still keeps me in the hope of heaven.

In these earth meadows I must stay
Till dawns the calm, eternal day,
Then I shall follow Him I love
O'er mountain heights to lands above,
Where richer pastures, clearer streams
Exceed the grandeur of my dreams.

RELIGION is as necessary to reason as reason is to religion ; the one cannot exist without the other. A reasoning being would lose his reason in attempting to account for the phenomena of nature had he not a Supreme Being to refer to. If there had been no God, mankind would have been obliged to imagine one.—*Washington.*

A Cosy Corner for the Bairns.

By Rev. Walter J. Mathams, Falkirk.

THE LIGHT THAT NEVER GOES OUT. II.

E have seen that Christ is the Everlasting Light, and that He shines through the darkness of sin and shews us the way of salvation. Now, we will think of Him as the light which shines through the darkness of ignorance to help us to know the truth.

Some time ago I went into the quarry underneath Jerusalem. As we walked along by the city wall the sun shone brightly, but the moment we crept through the narrow entrance of the vast cave we were surrounded with darkness. We were told that many interesting things were to be seen there, yet we could see nothing. That was simply because we had no light. We sent an Arab for some tapers, and when we lit them the wonderful place became full of interest. We saw the stones which Solomon's workmen had left there thousands of years before. Our lights showed us the marks of their chisels, the niches where they used to put their lamps, and the cool springs where they quenched their thirst. A little light made all the difference.

Christ is like that to all who ask for His light. He shines through the clouds and darkness round about us, and reveals to our hearts many things which we could not know or see without Him. By the shining of His love, by the purity of His life, by the wisdom of His words, by the greatness of His sacrifice, and by His intercession for us in heaven, He seeks to make us wise, and to cause the shadows of ignorance to rise and flee away. He reveals God to us as our loving, tender, never-dying Father. To see Christ suffering for our redemption, is to see God merciful and just, and ready to forgive all iniquity. Since Christ has lived and died we need no longer grope about in the gloom to find out God. In His light we can go straight to our best Father, and become His beloved children.

Pray my dear children that the Everlasting Light may shine in and around you, saying, "Blessed Jesus, clear away all my spiritual ignorance and help me to know God. Without Thy help I cannot be wise unto salvation. Help me to see Thee, and then I shall see the Father." In answer to that prayer the Light of the world will gleam in your soul, and you will then seek to love God with all your heart and strength, and when you come to the door of heaven the angels will gladly let you in because you knew the Father through trusting in His blessed Son.

Again.

Christ the never-dying Light shines through our difficulties and shews us the way that is best.

Christ is the only sure guide for young and old, "He that followeth me shall not walk in darkness, but shall have the light of life." Not

once will He fail us, not once will His grace cease to shine across our path. When we don't know which road to take He will be near, and His whisper in our hearts will say, "Follow me." Many a time we shall be in difficulty, but He will be in it with us and we shall be saved.

Some winters ago, a shepherd upon the Welsh mountains was caught in a heavy snowstorm. The whirling flakes beat in his face and covered the track. Round and round he wandered, looking eagerly for the light in the window of his home. Wearied out at last by the bitter cold he fell to the ground and slept in death. When morning came his wife found his frozen corpse within a few steps of the door. She had kept the light burning, but the drifting snow had hid it from his sight. Far different will it be with you if you seek Christ's guidance in all you need. Nothing can hide this light from you when you are under His care. Even the darkness will be light to you, if your trust is in Him. Commit all your ways to Him. Tell Him all your doubts, and fears, and hopes, and pray for His grace. The light of His noble life goes on before you. Follow it step by step, and hour by hour, and you never can be lost. The light of His constant care falls at your feet. Walk in that light with a strong, and faithful heart, and your days shall be full of blessing, and your death will be the greatest blessing of all, for you will then see Him as He is and be like Him. That is the way to have a happy, useful, holy career, and to make a good end.

Christ our never-dying Light shines through the darkness of sorrow and brings us comfort.

As yet you do not know what sorrow means. Sunshine is all around you. Your sky is bright and blue. The grass is green about your feet and thick with lovely flowers. Birds are singing in the air. The brook leaps and laughs like your own glad heart. It will not always be so. Trials and troubles will come. Disappointments will be yours. Thick clouds will hide the sun and stars from your eyes. You cannot escape these things. They come to every man. It has been so since the world's beginning, it will be so till its close. Abraham was called to offer up his only son. Jacob went out into the wilderness. David hid himself from cruel Saul in the holes of the mountains. In later life he wept over the graves of his children. Christ himself was "a man of sorrows and acquainted with grief." To him there came a crown of thorns and a cross of anguish. It is the law of the Lord that in the world we shall have tribulation. At times we must walk with weary wounded feet. Those whom we love best will die and go to God. Our fathers and mothers, whom we think we cannot do without, will fade away into heaven. Then the earth will be dark to us and the skies overclouded. Who can help us in that dark hour? Only Jesus. If we look to him in calm faith He will shine upon us in His sympathy and make us strong. As He came to Mary and Martha in the little cottage of Bethany when Lazarus was dead, so will He come to us. He will take the place of our departed ones. He will hear the falling of our tears, the wild beating of our hearts, and the prayers we cannot utter. Through the

gathering gloom the rays of His pity will fall upon us, and He will say, "Let not your heart be troubled, neither let it be afraid." Children believe it, Christ's love is our best comfort in seasons of sorrow.

Again.

Christ the Everlasting Light will shine through the darkness of death and drive away its terrors.

Sir Noel Paton has painted a picture called "*Lux in Tenebris*," or Light in the darkness. It is most touching and lovely. A beautiful maiden is represented as passing through the Valley of the Shadow of Death. Thorns, broken stones, and hideous things are strewn along her path. Her white robe flutters in the wind. The fear of death is in every feature of her face. We look upon her and feel a sadness beyond expression. Turning our gaze a little to the right we see the Saviour coming to her help, His face is all aglow with love. He grasps her trembling hand and the moment she is in His care all her anguish passes, and she is calm as a summer day. The Light of the World has scattered all the darkness. She knows no terror now because she feels the heart-beat of Infinite Love in the touch of His tender hand. Children that picture says more to you than I can say. It shows us that when we are at our worst Christ will be at His best. Trust therefore in Him and when you come to die you will fear no evil. If we are in Christ the shadow and the sting of death cannot hurt us. Through the grave we shall pass to glory, then the best of all best things will be ours, we shall enter the home of God, where the "Lamb is the light thereof," and all our sin, ignorance, difficulty, and doubt will vanish for ever.

Children I have told my story of the Light that never goes out. It has been but a poor telling, for Christ is so glorious, and I so weak and foolish, nevertheless put your trust in Him, and pray and sing from your innermost hearts this exquisite prayer—

"Through life's long day and death's dark night
O gentle Jesus be our Light."

Correspondence.

THE COMMUNION WINE.

DEAR SIR,—I did not see the Magazine in May till after the 20th, being from home, hence no reply to the letter of Scotus in your June number.

That letter and the remarkable letter of C. L. go well together, for C. L. praises highly Scotus and evidently enjoys the "hip and thigh" smiting, which he thinks R. L. and C. C. have received.

But, Mr. Editor, after all the great scholarship, scientific ability, perfect acquaintance with all the processes of fermentation, and varied experiences, which your correspondents on the other side have almost vaunted before your readers, is it proved that the use of unfermented juice of the grape is unscriptural, and that fermented alone is according to the will of Christ? No doubt if we allow C. L. to settle the question for us, he

will do it in a moment, he is such a valiant champion for fermented wine that he has no eyes or ears for any other. Let his authoritative statement that there is no such thing as unfermented wine be tested by history, by reference to Dictionaries, Cyclopædias, travellers in the East, &c., &c., and although they bear ample witness to the existence of that drink, which we now call unfermented wine, and although thousands of tons of grapes are annually converted into this drink, yet we must set these witnesses aside and shut our eyes to the facts, and our ears to the words "unfermented wine;" there is no such thing and never was.

I sent a copy of the Magazine to a well known importer and maker of unfermented wines in London, containing C. L.'s letter. Here is a quotation from his reply as to the matter of fact—"As it regards the statement 'that unfermented wine does not exist,' which C. L. declares 'simply a well known fact,' it is sufficient to say that all through the East, unfermented preparations of the grape are in common use, and are staple articles of food. I have myself imported several tons of them from Constantinople, from Smyrna, and from Beyrout, and my Smyrna correspondent writes me, that in one year 1600 barrels left the port of Constantinople for sale in the Armenian towns and villages.

"Whether such preparations are now called wine has nothing whatever to do with the fact of their existence, and whether they ought and may properly be called wine, is not a question of what the usage may be in this or that particular place, or at any particular time.

"The original meaning of the word wine included every form and variety of the fruit of the vine, fermented and unfermented. It is difficult to see upon what ground the opponents of unfermented wine deem it desirable to insist upon the exclusive application of the word wine to the fermented variety, and it is hard to see upon what ground, either of reason or expediency, the presence of alcohol should be made an essential condition of a fitting communion. Clearly the personal bias in favour of alcohol is very strong in your correspondent. He calls it 'natural spirit,' 'pure and beneficial,' 'the life of liquids,' and to oppose its formation, he tells us, is 'to oppose nature in all its actions and intentions.' I fear that argument with a man whose infatuation is in favour of such an article as alcohol has proved itself to be in all ages, is not likely to be of much avail. It is sufficient to notice that in his desire to justify his preference, he is compelled to invest all the facts of nature and of science to make out his case. Curiously enough in quoting from English Dictionaries the definition of 'must' as 'new wine' he refutes himself as to the use of the word, but permits himself to slide into the fallacy, that because, in his judgment, unfermented wine becomes exhilarating and intoxicating after fermentation, this is the justification for calling it wine before it has acquired any of these properties."

After this long quotation I must ask for space for a few authorities to place against those which Scotus has given, and to show all your readers the reason why I still refuse to admit that the word wine has been invariably used of the fermented juice of the grape. See the following—

Winer Bible Dict. Article on offerings. "Wine either natural, the juice of the grape simply expressed, or artificial fermented and clarified might be offered."

Kitlo's Cyclopædia, article on Tamar, "The date juice whether fermented or not, known as palm wine."

Lyttleton Latin Dict. "New wine close shut up and not allowed to work."

Worcester, Dict. Boston 1860. "The sweet or unfermented juice of the grape, New Wine."

Webster, Dict. "New wine unfermented."

Wright. F. S. A. Roy. Cyc. Lond. "Wine pressed from the grape but not fermented."

Hilport. Dor. J. T. Dict. German. "Wine pressed from the grape but not fermented, New Wine."

Scheller. Lep. "Wine just pressed and not strained."

Flugel. Dict. Ger. Eng. "Unfermented wine."

Freund. Leips. "New or unfermented wine."

Nuttall. Dict. "Wine from the grape not fermented."

Cyclopædias. London, American, and Popular. "Juice when newly expressed, and before it has time to ferment, is called Must, and in common language Sweet Wine."

Here are a few Eastern travellers,

Effendi. Travels i. 247. It, *i.e.*, unfermented juice grape boiled down to a third, is called Triple Wine."

Urevenot. Trav. Levant, part ii. p. 164. "Their wine of dried grapes was prepared by the Sabeans, by steeping them in water, which they press."

The Bishop of Jerusalem. Jour in Abyss. "The wine is the juice of dried grapes with water."

Macgregor. "New wine made only the day before, very luscious and sweet."

To these might be added a host of others, including authorities from church history and classical authors, but I forbear, and conclude this list of opinions and authorities with two others on Passover Wine. Dr. Adler, Chief Jewish Rabbi, in a speech delivered at the Medical Society's Rooms, London, says, "One point I may lay stress upon, all care was taken to prevent this wine from being intoxicating. The passage containing instructions occurs again and again in the Talmud. Instead of pouring this as wine into the cup, an expression is used, after which the wine is mixed. It was the custom in those days that wine was never partaken of until it had been previously mixed with water, and even the preparation is given in various parts of the Talmud that it was either 3 portions of water to 1 of wine, or 2 of water to 1 of wine. As Dr. Kerr has stated to you, it is by no means necessary that this wine should have been fermented. Raisin wine was permissible, and is still largely used at the present day for reasons of economy, but there never has arisen the slightest question as to the fact that such unintoxicating, unfermented wine is perfectly lawful."

From the "Jewish World," Feb. 23. "But it seems certain tender consciences took fright at this (unfermented wine at the Lord's Supper). There are always sensitive mortals about, and certain worthy clerics of this type came to the extraordinary conclusion that there was a serious difference in the sanctity of a fermented and intoxicating wine, and that of an unfermented and non-intoxicating juice of the grape."

The argument upon which they based their contention was the extraordinary one that the Jews at their Passover never used any but fermented wine, and as the founder of Christianity at the last supper drank only of such wine, they could not conscientiously follow the ordinance of the sacrament if they used an unfermented wine. Summed up, as we should sum it, only that wine was endowed with the necessary sanctity that had likewise the property of causing drunkenness.

"Needless for us to point out that Jewish practice has from time immemorial, sanctioned the use of wine of any kind, new or old, fermented or unfermented, intoxicating or innocuous. It must, however, be the pure juice of the grape, and this was only insisted upon because the blessing said over it praised God as 'the creator of the fruit of the vine,' and this could not be done if any other kind of beverage were consumed."

To all your candid and impartial readers I now appeal, as to whether I have not justified our right to the use of unfermented juice of the grape at the Table of the Lord. Scotus, C. L., and O. F., accept and contend for the narrow and limited definition of the word wine, and consequently for the narrow and limited use of the juice of the grape to that which is fermented. Does this preference indicate superior scholarship? Are they content to set aside all the scholarly, medical, legal, ecclesiastical, and Jewish authorities on the other side? Is this higher and nobler Christianity? Certainly it seems to afford ground on which to condemn all who do not accept the narrow and limited view; but I thought scholarship, and greater acquaintance with Biblical criticism, and a larger range of knowledge, which have been ostentatiously assumed on the other side, would lead to a broader and more catholic spirit, and a sounder judgment in reference to the practice of our churches in this matter.

Scotus ridicules my notion that the etymology of the word wine contains no reference to fermentation, but he can surely understand that though the ancients knew nothing about the nature of fermentation, they understood the difference between wines that intoxicated and those that did not, and I repeat there is nothing in the etymology of the word to favour fermentation. Scotus asks for an instance in the Bible or classical writings where unfermented wine is recommended as preferable to the strong drink. Here is one. Homer, od. ii. 340, "And there stood jars of old *sweet wine*, containing unmixed divine drink." Od. ii. 349, "Nurse come draw me some *sweet wine*, which is the more luscious, after that which you are preserving."

Here is another. Nehemiah viii. 10, "Go your way, eat the fat and drink the sweet."

Seeing that fermented drink cannot be called sweet, as the sugar is nearly all destroyed or changed in the process of fermentation, "sweet wine" must mean unfermented.

I have all along admitted that fermented juice of the grape is lawful, it is now the time for your correspondents on the other side to make their admission, and withdraw the charge of unscriptural practice which they have made against those who use pure unfermented juice of the grape at the Lord's Table. I do not use the words "Fruit of the vine" as a charm, or as the Romanist uses the words "This is my body." I have an intelligent and enlightened idea that they mean juice of the grape, and I am neither ignorant nor superstitious in this matter, but am actuated by an earnest desire to know and do the will of Christ and remove stumbling blocks out of the way. Sincerely desiring that the churches may adopt the use of a sweet unfermented wine with their eyes open.—I am,

C. C.

THE IRVINE BAPTIST CHURCH.

SIR,—I wish to enter a protest against the insertion of the paragraph about the above church which appeared in your last month's issue. It is one-sided and partisan; and it is a pre-judgment of the case. In view of the appointment of a sub-committee by the committee of the Union, one would have expected that nothing partaking of its character would have been allowed a place in the pages of the Magazine.

Then, apart from the fairness of the thing, it does not look very seemly to see such an ill-natured and bitter attack on "the deacons" of one of our Union churches, as that which was made on them at the "public meeting" referred to, set forth in the pages of the Magazine. The "public meeting" went beyond its prerogative in assuming to judge the deacons of a church over whom it had no control. It was open to it to express as favourable an opinion as it pleased regarding the gentleman it wished to

support and sympathise with; but to pass a motion of "condemnation" on the deacons of a church in no way responsible to it, was at once gratuitous and a piece of gross impertinence. I object most emphatically to the assumption, to which the insertion of the paragraph in question lends sanction, that the thing called a "public meeting" has any right to judge an independent church.

I do not, it will be noted, enter at all on the merits of the case itself, which I do not profess to know; but in view of the version of it which has appeared in your pages, I think it right to say this much, that meeting a few days ago one of the "deacons" referred to, I asked him if he had any reply to give to the charges which were appearing in the papers, and he at once replied, "Yes. We have answers that we deem fully satisfactory to all the charges." I said that the sooner in that case they gave them the better. "We are to give them to the sub-committee of the Union," was his response, and he added, "I may simply say at present that the charges are not true."

To allow me in your pages to say as much as this is only, I think,

FAIRPLAY.

June 20, 1884.

[We very readily insert this letter, which is one of two we have received on the same subject. We differ, however, from the writer so far as our own action is concerned in inserting the paragraph referred to. Its contents reached us as "Intelligence" already widely known through the press, and not publicly contradicted. We have every desire to see justice done, and will as readily insert any authentic statement on behalf of the church should it be deemed desirable ultimately to do so. In the meantime, of course, the matter cannot be discussed here. We understand that a statement of the case has been submitted to the sub-committee of the Union.—*Ed. S. B. M.*]

Notes of the Month.

THE denominational event of last month was the celebration of our brother Mr. Spurgeon's jubilee. Several meetings were held in honour of the event, the principal of which was that which crowded the Tabernacle on the 19th, and over which Lord Salisbury presided. Distinguished men of all denominations gathered on the platform to do honour to one who has been aptly termed the Prime Minister of England. A testimonial amounting to £4,500, and which will yet be largely augmented from America and the Colonies, was presented to Mr. Spurgeon, and will be apportioned by him among the various Institutions that cluster round the Tabernacle. The occasion is suggestive in many respects. There are few men in England, and certainly not another dissenting minister who could so gather round him the goodwill of all classes of the people. Even the *Times* offers its congratulations, and the *Spectator* is glad that Mr. Spurgeon should be honoured. On this side of the Tweed he has many friends and admirers, and on their behalf, so far as we may speak for them, as well as on our own, we desire to do him honour, and to thank God for the abundant grace bestowed on him. After thirty years of work in London, such as few men can show both

in quality and amount, he deserves all the honours that have been heaped upon him of late, as he, we feel sure, lays them all at the feet of Christ. We trust he may be spared to the church and the world for many years, and that so long as he is spared to labour his bow may abide in strength.

MEDICAL MISSIONS IN NORTHERN CHINA.

THERE must be few intelligent friends of missions, who in these days fail to perceive the advantages which medical training or at least some measure of medical knowledge gives to our missionaries. Time was when the argument that the practice of medicine by missionaries was calculated to impede their proper work had some apparent force in reason, and in the fact that among ourselves the practice of medicine is a distinct profession; but the accumulated testimony of missionaries themselves has deprived the argument of its force, and goes to prove the distinct advantage of medical and surgical skill on the part of our brethren.

We are pleased to find, from an appeal that has been issued, that the committee of our own society has decided to extend its medical work in Northern China, so far as to sanction the establishment of small hospitals here and there as they may be required, subject to the oversight of the local committee at each station where they may be established. Readers of the *Missionary Herald* will be acquainted with the medical work carried on in Shantung, and reported on lately by Mr. Kitts, and will have observed that the medical skill of our brethren there has been the means of overcoming existing prejudice to a great extent, and opening many doors of usefulness which would otherwise have remained closed. It is found, however, that if this work is to be properly done, small hospitals for the treatment of the poorest class of patients are necessary, hence the proposed extension. But as it is not desirable that this matter should interfere with the special effort which the society is making on behalf of China, it has been thought advisable to create a separate Hospital Fund under the auspices of the committee of the society. The Hon. Treasurer of this Fund is Mrs. Rickett, The Limes, Upper Clapton, London, who will gladly receive and acknowledge contributions forwarded on behalf of the sufferers among the Chinese.

IT is worth noting, as a political event of some importance, that Mr. Gladstone's Reform Bill was read for the third time *nem. con.* in the House of Commons, on Thursday, 26th ult. It has undergone but trifling alterations in Committee, and passes to the Upper House backed by the strong support it has received in the various divisions that have been taken. It now remains to be seen how the Bill will be dealt with in the less congenial atmosphere of the House of Lords, the probability being that wiser counsels will prevail, if not with Lord Salisbury, at least with his followers.

Reviews.

"The Band of Mercy." *London: Partridge & Co.*

THIS is a monthly illustrated periodical devoted to the objects which the Royal Society for the prevention of cruelty to animals have in view. Under the patronage of this society numerous "Bands of Mercy" are being formed all over the country among the young, for the purpose of disseminating useful and interesting information about beasts and birds, and promoting habits of kindness towards all living things. These juvenile societies may be formed in connection with day or Sunday schools, or bands of hope, and are affiliated with the Ladies' Committee, 105 Jermyn Street, which forms the governing body. This little monthly is admirably adapted to its purpose and would be welcome wherever children are, as it combines attractive illustrations with interesting items of information and anecdote. Christ's example teaches kindness to the least of God's creatures; and except by Him who tells us that not even a sparrow falls to the ground without the Heavenly Father's notice, the truth has never been better put than by the "Ancient Mariner,"

> "He prayeth best who loveth best
> All things both great and small:
> For the dear God who loveth us
> He made and loveth all."

"Our Benevolent and Charitable Institutions, Their Relation to the Condition of the Poor and Lapsed Masses." By William Small. *Edinburgh: Ogle & Murray.*

THIS is a slight but sensible contribution to the discussion of a very important subject. How to deal with existing destitution and irreligion is a question which has evoked a good deal of discussion of late, and the fresh interest that has been awakened in the subject has stimulated the workers already in the field and is calculated to give increased efficiency to all existing agencies. In most of our large towns benevolent and charitable institutions are found, which in some instances at least, are adequate to the necessities of the case, if systematically applied. But it often happens that owing to the lack of any arrangement among these agencies, whereby their relation to each other might be determined, and their various spheres defined, much useful labour is lost and much money wasted. The writer of this pamphlet confines himself to the case of Edinburgh, and writes as one who has had a long practical acquaintance with the subject. He advocates and expounds the principle of co-operation, and shows how it may be applied with advantage among charitable institutions for the better administration of their funds, and also among churches for the prosecution of Christian work in neglected districts. He urges the establishment of a "Clearing-house" in a central position, where an alphabetical register would be kept of all in receipt of help from the various benevolent societies; he advocates new methods of social and sanitary reform—improved dwellings, the establishment of public swimming-baths, washing-houses, and recreation halls; and pleads for the extension of evangelistic work in re-arranged territorial districts. These various branches of the subject are discussed with much fairness, in a Christian spirit, by one who thoroughly sympathises with the saying of Dr. Chalmers, that a church ought not to exist except as a means of doing good. Christian workers and reformers will find these pages helpful and suggestive.

Intelligence.

GLASGOW.—The closing meeting of the Theological Hall connected with the Union took place in the hall of Adelaide Place Church, Glasgow, Mr. Herriot, President of the Union, in the chair. A sermon was delivered by Forbes Jackson, and an essay on the atonement by Moir Duncan. Mr. Urquhart examined the students in exegetics, and Mr. M'Lellan in dogmatic theology. Reports on the work of the session were submitted from Dr. Culross and Dr. Alexander, and also from the tutors and the convener of committee. Tea was subsequently served among students and friends, and brief addresses of a hopeful and encouraging nature brought the meeting to a close. Applications for supply should be addressed, during July, to Rev. A. Grant, Gargunnock, Stirlingshire.

AIRDRIE.—*The African Mission.*—The Rev. Thos. L. Johnson (coloured) has just concluded a most successful series of instructive lectures in the Baptist Chapel on the subject of late American slavery—(he was himself 28 years a slave)—and the present degraded condition of his own people on the West Coast of Africa, where for some time he was engaged in mission work, so that he is practically acquainted with the subjects of which he clearly and earnestly treats. Mr. Johnson is the financial agent of "The African Mission," an association formed a few years ago in America by coloured Christian men who, at one time, were themselves slaves, or who are the descendants of those who were in bondage. The object of this association is to assist in training and educating coloured pious young men to send them out to their native land and among their own people to proclaim the gospel of the grace of God. Africa has been called the "White man's grave." A large number of white missionaries die in a short time after they go into certain parts of that great country, especially the western and central parts, while it has been found by many years experience that coloured missionaries do not succumb in the same way to the influence of the climate. Mr. Johnson's heart, seemingly, and we believe truly, is in Africa, and, having given himself to the Lord, as the earnest evangelical tone of all his addresses clearly prove, it is his deep desire not only to raise a little money to help the cause so dear to him, but to aid in awakening an interest among British Christians on behalf of his benighted African people. So far as we have had the opportunity and privilege of listening to these lectures, delivered often with such touching pathos as to bring tears to strong men's eyes, we consider them well fitted to promote the end in view. After a careful consideration of this question we do not see any aspect of African mission work where time and money may be so economically used as in seeking to promote the object of this mission, the educating and sending of coloured men as preachers of the gospel in Africa. From a paper which lies before us, Mr. Johnson and his mission are commended by divines and Christian philanthropists both in England and America.

DUMBARTON.—*Soiree and Presentation.*—On Tuesday evening a social meeting of the members of this church was held in the hall—Rev. John M'Lean presiding. After a sumptuous tea had been partaken of, the chairman, in the name of the members, presented Mr. Joseph Burns with a handsome marble timepiece, and in doing so, said it gave him great pleasure to present it to Mr. Burns, in name of the members of the church, to whom he had rendered such willing and gratuitous service for the last five or six years. The gift would prove how highly his efforts to serve had been appreciated, and remind him of the many warm-hearted friends he had in the Dumbarton Baptist Church. Personally, he (Mr. M'Lean) felt honoured in being the appointed medium through whose hands the memento of love had to pass from the church. They all knew how deeply interested he was in all that pertained to the welfare of the church, and how all along Mr. Burns had done what he could to further her interests. Mr. Joseph Burns, in reply, said he felt highly honoured in being the recipient of such a valuable article, and would prize it, not only for its own intrinsic value, though that was great, but from the kindly feelings which prompted the members to give it. He concluded by thanking the members of the singing class who had helped and encouraged

him in the past. On the timepiece there was the following inscription:—"Presented to Mr. Joseph Burns, by the members of the Dumbarton Baptist Church, as a token of their appreciation as leader of Psalmody and interest taken by him in all things pertaining to the welfare of the church. 3rd June, 1884." During the course of the evening a number of members addressed the meeting. A large committee was appointed to take steps toward the building of a church, the present place of meeting having become inadequate and badly situated. A choir rendered a selection of pieces which were highly appreciated.

THE BAPTISTS IN FURNACE.—Furnace, near the head of Lochfyne is one of the Baptist Home Mission Stations connected with the church in Lochgilphead, though 16 miles from it, and presently under the charge of their earnest missionary, Mr. Knox. For many years there have been faithful and godly Baptist brethern here, the fruit of the self-denying labours of Mr. John Macintosh and other missionaries who succeeded him. Last year there was good work done, and many accessions were made to the numbers of the Baptists through the faithful ministry of Mr. Knox. Their increase, however, awakened jealousy in the other churches and the ministers now denounced them as wolves in sheep's clothing, and warned their congregations not to go to any of the meetings. Prevented by distance from meeting on the Lord's Day with the church in Lochgilphead, and finding it unprofitable to attend the churches where they were despised and denounced, the brethren resolved to meet by themselves for prayer and the reading of the Scriptures. This they have found very profitable. The friends also felt they had more to seek than their own edification—that they had a mission to the world and therefore began a Sabbath School, which has been a great success. The average attendance is 75. Their first soiree was held on Thursday last, when upwards of 200 children and parents were present. Mr. Knox presided and in a few appropriate words opened the meeting. After the singing of a few hymns and solos the children were treated to buns, biscuits, oranges (which were a greater novelty to the children than snow in summer), &c., &c. Each also got a gift of a hymn book from one of the sisters in the church. Mr. Steel, evangelist, who happened to be in Furnace, conducting a series of evangelistic meetings, exhibited a number of views of "The Tabernacle" by the magic lantern, and explained their spiritual meaning. The meeting was most interesting and profitable to young and old who went away greatly delighted. Mr. Knox, who is highly esteemed by all for his work's sake, visits the station and conducts meetings as often as he possibly can, and but for his labours and the testimony of the brethren, the place would be almost destitute of the gospel. There is great need for a suitable meeting-house in which to carry on the work, as the present place is both uncomfortable and dangerous and cannot be used during the winter. It is to be hoped the earnest desires of the brethren here may soon be realised.

GLASGOW. — ADELAIDE PLACE. — The church having seen fit to withdraw its support from Norfolk Street Mission, after several years successful work in a needy district, a social tea meeting of the workers to the number of 40, together with the members of the Bible class, and a few friends connected with the mission, was held on Monday evening, May 26th. Deacon Corbet was called to the chair, who said they had met for the purpose of bidding good-bye to each other as workers, so far as this mission was concerned, to say farewell to their agent, Mr. Colin Chrystal, and to wish him God-speed, he being about to enter an important sphere of Christian work in connection with Mr. Quarrier's Orphan Homes. Mr. Cran, secretary of the mission, in the course of a characteristic speech, in which he bore testimony to the work of Mr. Chrystal as their missionary, and to his worth as a Christian, concluded by presenting him in the name of the workers and members of the Bible class with six useful volumes, including the Encyclopædia of Biblical, Historical, Doctrinal, and Practical Theology, edited by Prof. Schaff, D.D., three volumes; The Life and Words of Christ, by Cunningham Geikie, D.D., two volumes; and Godet's New Testament Studies, one volume. Mr. Chrystal suitably acknowledged the gift, and in the course of his remarks referred to the hearty co-operation he had received from the committee, to the harmony and earnestness that existed amongst the workers, and stated that during the time of his connection with the mission

the average atttendance on the Lord's Day evenings had been 98, after which several of the workers and friends connected with the mission and with other denominations spoke in high terms of Mr. Chrystal, and of the mission while under his charge, and expressed regret that the mission's existence had terminated. Hymns and duets accompanied on the harmonium were sung at intervals during the evening.

GLASGOW.—SISTER STREET.—On the occasion of the pastor, Rev. J. M. Munro, leaving this church for America, a public social meeting was held on the evening of the 23rd May. After partaking of a substantial tea, the Rev. Alexander Grant, who occupied the chair, feelingly referred to the great loss the church had sustained in the removal of one who had been so much blessed amongst a loving and united people. After an interesting address from Rev. J. Urquhart, the chairman called on Mr. David Whitelaw, senior deacon. Having given a brief sketch of Mr. Munro's usefulness and connection with the church he in their name, and in the name of other friends, presented him with a purse of sovereigns as an expression of their love and sympathy with him in his present illness. Mr. James M'Millan, afterwards, in the name of the Bible class, presented him with a silver pencil case. Mr. Munro suitably replied, thanking the church and other friends in the denomination for their sympathy. The secretary intimated having received letters of apology from Rev. P. J. Rollo, Rev. W. H. Elliott, Howard Bowser, Esq., David Lockhart, Esq., and Archd. Rae, Esq. Addresses were also delivered by Rev. R. Howie, Rev. W. J. Millar, Rev. D. P. M'Pherson, D. M. Scott, Esq., A. Parker, Esq. The choir, under the leadership of Mr. John Hislop, sang several authems during the evening, which contributed much to the enjoyment of the meeting. The usual votes of thanks having been proposed a very enjoyable meeting was brought to a close by the chairman pronouncing the benediction.—At a special Business Meeting of the church, held on the 30th April, it was agreed to invite Rev. W. J. Millar, of Coatbridge, to become the pastor. A few weeks ago Mr. Millar intimated his acceptance of the invitation, commencing on the first Lord's Day of July.

STIRLING.—The annual excursion in connection with the Sunday School, under the superintendence of Mr. A. Swan, took place on Thursday, 12th ult. The teachers and children gathered in the hall at 10.15 a.m., and afterwards proceeding to the station, took train, along with a number of friends from the congregation, to Aberfoyle. The weather, which is always an important factor on such an occasion, was everything that could be desired, and clothed the familiar scenery passed through with fresh charms. When "the clachan" of Aberfoyle had been reached and refreshments had been served on a spot that seemed made for the purpose and in view of the choicest scenery, the children were at liberty to pursue their games and pastimes for several hours. The seniors strolled in groups among the woods or by the shores of Loch Ard, which lay close by among its green hills, guarded by the giant form of Ben Lomond which shut in the view. A few amateur boaters and botanisers pursued their own courses by flood and field. Ultimately, however, all gathered to the call, as the hour for return approached, and were at length conveyed, without mishap, to their starting-place and to their homes, all being greatly delighted with their day's outing.

NOTICES TO CORRESPONDENTS.

Irvine. T. McClure. Your letter, which enters upon the merits of the case, would provoke discussion. You will probably be satisfied with the one which has been inserted.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of July 1884.

CHURCH NOTICES.

Church.	Minister.	Hours of Service.	
		Sabbath.	Week-day.
Broughty Ferry—St. Vincent St.,	Arthur W. Oakley.....	11.15 and 6.30	Wed. 7.30
Dumbarton — Dennyston Hall, William Street,.....	John M'Lean,.....	11.15 and 6.30	Wed. 7.30
Dumfries—Tabernacle, Newall Ter,	William Muir.....	11 and 6	Tues. 8
Dundee—Long Wynd, Nethergate,..	Wm. Tulloch.....	11 and 6.30	Thurs. 8
Edinburgh—Dublin Street,.....	William Landels, D.D., ..	11 and 6.30	Thurs. 8
„ Duncan Street, Newington	John M'Lellan,.....	11 and 6.30	Wed. 8
„ Marshall Street,.....	Alex Wylie, M.A., ...	11 and 2 15	Wed. 8
„ Rose Street.	.....	11 and 6.30	Wed. 8
Falkirk—Masonic Hall.....	Walter J. Mathams	11 and 2	Thur. 7.30
Glasgow—Adelaide Pl., Bath St.,	D. P. M'Pherson, B.D.	11 and 2	Wed. 8
„ N. Frederick Street, ...	John Urquhart	11 and 2	Wed. 8
„ John Knox Street,.....	P. J. Rollo,.....	11 and 2	Wed. 8.15
„ Copeland Road, Govan	Jervis Coats, M.A., ...	11 and 6.30	Wed. 8
„ Cambridge Street, ...	Robert Howie (*pro. tem.*)..	11 and 7	Wed. 8
„ Sister Street, Bridgeton,	W. Johnston Millar.....	11 and 7	Wed. 8
„ Queen's Park, P. Edward St. Vict. Rd.,	.....	11 and 6.30	Wed. 8
„ South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. Elliott,.....	11 and 2	Wed. 8
Greenock—Orangefield,.....	Robert Macnair, M.A.,...	11 and 2.15	Wed. 8
Hawick—Baptist Chapel,.....	Wm. Seaman,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street	G. A. Wilson.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,....	Alex. Bisset	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	Oliver Flett, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	Walter Walsh,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place..	George Yuille,.....	11 and 2	Wed. 8

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SCOTTISH BAPTIST MAGAZINE.

Canadian Baptists in Session.

THE Baptist Union of Canada held its meeting lately in the city of Brantford, near the eastern end of Lake Ontario, and not far from Detroit, where their brethren of the Northern States had gathered in force. Scotland claims a special interest in Canada. It is much nearer us than the United States are, if not geographically, yet in most other respects. As a British Colony it has been a favourite field of emigration for the enterprising Scot, the straths and glens of the North having contributed liberally to its population. The late Dr. McLeod tells how, on the occasion of a special visit, he found himself among colonies of highlanders, some districts being more thickly peopled by them than any part of Morven. Some of our Home Mission Stations have suffered on this account, though not a few of those who went out from us became pioneers in a wider field of Christian work, sowing seed which is being reaped now by many of the churches there. Highland names crop up in the report of these meetings, though we are not accustomed to hear of Camerons hailing from London, or Grants from Paris.

So far as we can gather from the report in Brantford were representatives of the two provinces of Ontario and Quebec. Each of these provinces has a convention of associated Baptist Churches having a number of societies connected with them. Home and Foreign Mission, Education, Church Building, &c. The convention of Ontario includes 300 churches, with a membership of 21,900. Quebec convention has 64 churches with 4,700 members. The Baptist Union of Canada embraces these two conventions with their societies, its delegates being gathered not directly from the churches, but as we understand from the membership of these societies. Besides these there is a much larger convention, embracing the maritime provinces of Nova Scotia, New Brunswick, and Prince Edward Island, which is not connected originally with the Union. This convention numbers 351 churches, with 38,000 members. It was represented at the Brantford meetings, as were the churches of the States.

The session lasted three days and dealt with some important subjects. Chief among these was the question as to what attitude the Union should assume towards the great North West Territory. This is a Home Mission problem which has been forced of late upon the churches of Canada. So rapid has been the flow of emigration in that direction during the past few years, that while in 1880 the population of British North America, west and north-west of Lake Superior was scarcely 90,000, it now approaches 300,000. In presence of such an influx of human life, we do not wonder that the workers on the field should be ready to faint as they see towns and interests springing up far beyond their means. Nor do we wonder that, finding the Canadian churches not sufficiently responsive to their appeals, they should have contemplated making common cause with the United States Mission in Dakota lying adjacent to them. This however, may only have been meant to be applied as a spur to the Canadian Baptists. The needs and claims of the great North-West were submitted by Rev. A. Cameron of Winnipeg, who appears to have been animated by a zeal worthy of so great a cause. With much force he urged the claims of the West upon Baptists in the East for their own sake, and in the interest of the denomination as well as for the sake of the multitudes who were left unshepherded. The Baptist Mission in Manitoba was a child of Ontario and Quebec, and ought to be kept in hand and cared for till it could walk alone. Besides, if they wished a field for the men who were equipped for ministerial work in M'Master Hall, and where the literature of their Publication Society might be sown broadcast, they would keep hold of the great North-West, and make some worthy effort on its behalf. Lastly, "there came the claim of united effort for the enlargement of the denominational life. Eastern Baptists in organic union with those of the North-West could have opportunities of material and spiritual development and progress which seldom came within their reach. Now was the time for action. Great enterprises minister to soul growth. The execution of a philanthropic scheme broadens the sympathies, stimulates the mental powers, enlarges the soul. The Baptists of the Maritime Provinces to-day are reaping the benefit of united effort. Those of England, Ireland, and Scotland have shown marked prosperity since the formation of the Missionary Society, and their aggressiveness at home has been most noticeable since the Unions were introduced. The question of organic union had a broader basis than the fanciful. It must not be argued from the point of present eastern losses, but from the future western gains." A brisk discussion on the subject followed, the speakers with scarcely an exception being

in favour of the north-west claims. The difficulty seemed to be how the work was to be undertaken, whether by a special organisation or by enlarging existing Home Mission Societies. We cannot find that the Union committed itself to any course by a formal resolution, unless the following among a series relating to the reorganisation of the convention be taken as referring to it:—"That the Western convention change its constitution so that it legally do mission work in any part of the dominion of Canada." If this be the conclusion reached, we cannot but congratulate Mr. Cameron on the success of his efforts as well as the Union on the good sense it has displayed.

The other question of outstanding importance before the Union was that of Education. A carefully prepared paper on the subject was read by Dr. McVicar in which, after setting forth what constitutes a Christian education, he proceeded to answer the question. "What institutions of learning do we, as a denomination, need in order to impart to all who may desire it a thorough and rounded Christian education?" His answer to this was that, in the first place, they needed a thoroughly equipped academic institution which will give a first-class practical Christian education to young men and women who do not intend to pursue a college course, and which will also as a subordinate matter give a thorough preparation for matriculation in any university or college. He urged that Woodstock College be placed in this position. Further, in order to complete their system of denominational education, a Literary College should come in between the academic institution he had described and their Theological Hall. Such a college should be located in Toronto upon the University grounds, and should be in confederation with other denominational colleges and with the University, providing such confederation can be secured upon terms that shall fully recognise the paramount importance of the Christian factor in education, and reserve to each denomination concerned the full control of this factor. He closed by saying, "Now, suppose it to be possible, as I have reason to believe it is, to establish such a literary college in Toronto upon the condition that the denomination in Ontario and Quebec place Woodstock upon the basis I have indicated, are we prepared to accept the condition and go forward and do this work within one year from next September?" The answer of the Union is given in the following resolutions, which were submitted, and after a spirited discussion, in which a large number of ministers and laymen took part, were carried with the greatest enthusiasm :—

Whereas this Union in the discussion of the subject of education has had presented to it an outline of the nature and character of the

educational institutions which will most fully meet the wants of our denomination :

Resolved, 1. That in the opinion of this Union our denomination ought to possess a thoroughly equipped academical institution and a thoroughly equipped literary college, as it already possesses a thoroughly equipped theological college.

2. That to convert Woodstock into such a thoroughly equipped academical institution it is neccessary that its present indebtedness of about £2,600 should be paid off. That about £5000 should be spent in improving its buildings, &c., and that its endowment should be increased to £20,000.

3. That such a literary college as we need should be situated on the University grounds in Toronto, and be confederated with all other denominational colleges which now are or may hereafter be established in Tortonto, and with the Provincial University, provided such federation can be secured upon such terms as shall adequately recognise the paramount importance of the Christian element in education and satisfactorily secure to us the control thereof so far as our own denomination is concerned.

4. That it be referred to the Board of Toronto Baptist College and Woodstock College to press upon the Government of Ontario the advisability of remodelling our provincial and college system in such a manner as to secure a federation of the Provincial University with the literary colleges, under the control of the different denominations supporting its own college.

5 That if it shall appear possible to carry out such a scheme as was outlined in the discussion, without requiring the denomination to raise more money than is necessary to place Woodstock College in the position already indicated, this Union endorses and recommends an immediate canvas, and expresses the conviction that the denomination, with gratitude to God for the educational possibilities presented, should without delay consecrate the necessary amount to God.

Among the other subjects dealt with during the session, and which we can only specify, was a paper upon "Suggestions for improvements in the forms of public worship," by Mr. Copp of Hamilton, who advocated very strongly some thoroughgoing amendments on the bald form of service usually adhered to in Canadian Baptist Churches. An evening was also devoted to Foreign Missions, the work among the Telugus, in which the Canadian Churches are specially interested, coming in for a large share of attention. The subject of temperance was also entertained at the instance of a memorial presented by the Provincial Women's Christian Temperance Union, and several resolutions were passed in the interests of the cause. A committee on denominational organisation presented a report, which points towards a still wider union, since it requests the officers of the Union to confer with the Convention of the Maritime Provinces in order to ascertain how far they can co-

operate with the Western Provinces in the Christian work common to the whole denomination in the Dominion. A pleasing report on the state of religion in the churches was also presented. We quote the following remarks which were elicited during the discussion which took place upon this report:—

Every member of the church ought to be engaged in some spiritual work. The "lay element" in a goodly number of our churches is reported to be engaged in holding meetings in out stations—cottage prayer-meetings, tract distribution—visiting the needy and sick, &c. There is some kind of work to which every church member is adapted. The divine endowment for the work is a divine obligation to engage in it. The report of a deepening interest in missions is very cheering. The development of spiritual life is manifesting itself in enlarged giving to the cause of Christ. Eighty of the 118 churches reporting, report an aggregate of 1000 baptisms. We have reason to thank God and take courage. It is to be hoped the day will soon come when none of our church members will think only of being *fed* and *fondled* in the church. There are rich resources of spiritual power lying latent in our churches. Let us aim at developing these resources, and thereby, under God, making our denomination a spiritual power in these Provinces.

There is enough in this outline of work, actual and prospective, which was brought under review at Brantford to indicate that there are great opportunities lying to the hands of our brethren in Canada, and to show that they have the sense to see this, and are determined to avail themselves of their opportunities to the best advantage. We wish them all prosperity in the wider work of education and church extension to which they are committed, as well as in the ordinary work of the Union. They have secured the Ex-Premier as President for the year, the Hon. Alex. Mackenzie. In carrying out their larger schemes they will no doubt avail themselves of his high administrative talent, and of his wide experience of Canada and Canadian affairs. We think that Baptists whether there or here may profitably be reminded of what Dr. Pattison put so forcibly at one of those Brantford meetings. Neander said that there was a future for the Baptists. We believe that there is a present for them. Let us serve our own generation by the will of God.

IT is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—*Colton.*

THE best ground untilled soonest runs out rank weeds. Such are God's children, overgrown with security ere they are aware, unless they be well cultivated, both with God's plough of affliction and their own industry of meditation.—*Bishop Hall.*

Readings in Genesis.

VIII. Enoch.

By Rev. P. J. Rollo.

"And Enoch lived sixty and five years, and begat Methuselah. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters. And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him."—Genesis v. 21-24.

E read in this history of only two men who are said to have "walked with God"—Enoch and Noah. Of these the one was taken, and the other left. The man who walked with God had a clear course made for him, in the one case by his own translation, in the other by the renewal of the world.

Enoch was the best of all the anti-deluvians whose names are recorded here; and he was the shortest-lived among them. For God would continue to show, that the real life of man is not measured by his years on earth, but by the grace he receives, and the good he does. Better to walk with God a year, than to wander without Him a century.

And in the very dawn of human history, the Lord would point men forward, as by a silent hand parting the heavens, for a moment, to the higher world, and nobler life which lie before the righteous.

Yet it is remarkable that the earthly life, which was taken from Enoch, was given to his eldest son. The thought of compensation is distinctly present to the writer's mind. He clearly perceives that the God who visits the sins of the fathers upon their children, as frequently bestows upon the child the reward that the father had earned. But although the goodness of the godly secures a manifold blessing to generations yet unborn, when unaccompanied by the piety of his descendents, it is powerless to avert their doom.

This Enoch was no recluse. He did not walk with God as the monks did, forsaking the common ways of men. It was in his home, surrounded by his family, in the midst of a perverse and wicked world, that he maintained a walk so heavenly. Indeed, it was not till after the birth of his son, that he *began* to walk with God. The sacred ties of nature did not draw him away from God, but only bound him the more closely to the Everlasting Father. For to walk with God, as Luther said, is not to roam in a desert, or hide one's self in a corner, but for each man to come forth, according to his calling, and bear himself bravely against all the powers of evil.

In days gone by, in a Roman Catholic land, the reading of this chapter, drove a young nobleman into a monastery. "I have been reading," he said, "the fifth chapter of Genesis, and I find that the long lives there spoken of, all end in one way. 'And he died,' 'and he died,' at the end of every name rings out like a tolling bell.

Surely, then, it is wise for me, who am to live so short a time, in comparison with them to give all my care to prepare for death." Why should he hear the bell toll in this chapter and not also hear the trumpet sound; why realise the brevity of life and not its glory? Ah! the sad thing in life is not its shortness, but the way it is wasted. The shortest life that is spent with God, shines forever like a star, superior to time, independent of circumstances, victorious over the grave. If it were told us that this great honour and privilege was no longer possible to men, that only to two men was it given to walk with God on earth, as to two men only was it given to pass immortal to the skies, what gift of God could atone for so great a loss; but if, for the brief span of our uncertain lives, we can walk with the God of Enoch, we need not envy Methuselah his nine hundred and sixty years, nor mourn over any of our earthly misfortunes.

How brief and comprehensive in its brevity and simplicity is the definition here given of the religious life. At that time there was, strictly speaking, neither law nor gospel; but what more can either law or gospel do for us than enable us to walk with God.

You do not feel it necessary to inquire what were the special attainments of such a life, or what its shortcomings. You instinctively realise that all excellencies and deficiencies are alike lost in the contemplation of the divine equanimity of that supreme achievement, the life itself.

Very noticeable is it too, that this expression describes the whole of Enoch's life after his eldest son was born. Before that event it is said that he "lived" so many years; after it, that for so long a time he "walked with God." His walking with God after was equivalent to his living before. To walk with God was his life at all times and in everything. As Paul said, "To me to live is Christ," so Enoch might have said, "To me to live is to walk with God." If all the hours of the day and days of the year, in which we did not walk with God were cut out, how much of the year would disappear? But if this test had been applied to the life of Enoch, the whole of each day would have been left untouched, and the whole of every year. For he was no mere visitor, more or less frequent, to the Eternal One; but as God was his constant friend, so was he God's constant companion.

And to us, as to Enoch, this walk alone is life. Apart from God men may *exist;* in fellowship with him only can they be said to *live*:—

> O! this is *life!* O! this is joy!
> My God to find Thee so!
> Thy face to see, Thy voice to hear;
> And all Thy love to know.

But what did this companionship include? Surely, as the basis of all, there was a realisation by faith of the divine presence. God accompanies every man every step of his life; but only those who realise this can be said to accompany God. A shadow may follow us, and occasionally we may notice its presence. It is walking with us, not we with it. That is all the majority know of God. He is

not far from any one of them; but he accompanies them, like a stranger hidden by the night, whose presence is only detected once or twice in a life-time. But he who walks with God has a constant consciousness that God is near. Often he has direct and intimate intercourse with his divine companion; sometimes an unconscious fellowship, which yet causes his heart to burn within him; and at all times he thinks, and speaks, and acts under a sense of the solemn nearness of the Eternal One.

There is no better illustration of this walk with God than that of the walk of the son with the father before the world has come between them, or the first freshness of filial affection has passed away. Fully conscious of his own absolute dependence, the lad looks up to his father as to the wisest and best of men, with a simple confidence that has never known a doubt and banished every fear from his mind, and a childlike love which makes such company a perpetual pleasure. With such a childlike reverence does the man who walks with God look up to Him, with such a faith lean upon Him, with such an affection cling to Him. By a close, calm, constant, familiar uninterrupted fellowship with the Everlasting Father, his soul is sustained serene, bright, and pure above the turmoil of time, and the pollutions of the world.

For the expression not only points to a life spent in the reverent, loving, and trustful realisation of the divine presence; it also gives us one of the simplest and grandest definitions possible of the life of duty, which is the out-come of the life of faith. For what is godliness but the moral conduct of a life which is inspired and controlled throughout by the divine presence; and who is there that can serve God in true holiness who is not ever conscious of His nearness. The man who seeks his life, and comfort, and joy in this divine communion is more than sustained, comforted, and gladdened. The life of God in sustaining and comforting is continually making him an increasing partaker of its own divine nature. Every inspiration he drinks in to the soul of his poverty and weakness from the divine life is sending that life through all his being, causing his whole nature to beat in sympathy with God's desires, and manifest a growing likeness to God's nature. In increasing holiness he walks with the God of purity; ever further on in the paths of righteousness, he accompanies the God of justice; in gentle forbearance and patience, he keeps near the God of mercy; in the earnest pursuit of truth, he follows the God of wisdom; in a life full of kindness he clings to the God of love. No empty companionship this; no barren fellowship. It is marvellous how the nature of every kind of animal is modified by its environment—how the children reflect the characters of their parents—and how all men are influenced by the company they keep; but what is so wonderful and beautiful on earth as the transformation to the likeness of God which takes place in the character of him who walks in His company. No man is walking with God who is not becoming god-like. For though all men cannot walk with God alike, but each must walk according to his own nature, even with his maker, some more strongly than others, with fewer falls and wanderings, or

with greater ease, steadfastness and alacrity; yet there is no one who walks with God at all, who does not show in his character who he is accompanying, as well as where he is going.

This is the glory of the godly life, not to choose and know its path, but to know its divine companion. When Moses prayed, "Show me Thy way," God declined to answer his request. But He gave him what was far better, "My presence shall go with thee, and I will give thee rest." No matter where God takes us, if He goes with us.

Of what singular glory was the termination of Enoch's earthly life; yet it was but the natural consummation of such a career. Ever with God in time, he was quietly taken away to be with him in eternity. The fellowship suffered no interruption, only its scenes and surroundings—a comparatively trivial matter—were changed. As in the golden sunset the purple mountains seem to melt into the lustrous heaven, and then softly disappear, so this high life merges into heaven, and is hidden from mortal eyes. As the star which has been shedding its clear and constant radiance all through the night, softly fades away into the light of the gently dawning day, so the earthly career of Enoch glides into the heavenly. This quiet naturalness of the change is its distinctive feature. Heathen mythology has also its stories of heroes who were made superior to death. Ganymede was said to have passed deathless to another world, and Hercules, and Romulus. But in these cases the translation was the mere arbitrary reward bestowed on physical beauty or warlike valour; never could the imagination of the heathen rise to the grand Biblical conception of immortality as the crown and consummation of the life of piety.

We know not how God took Enoch. The fiery soul of Elijah was borne away in a chariot of flame. Jesus was taken up into the cloud of that holy presence which attended Him on earth. And in all times God takes different men to Himself in different ways. According to a man's nature does he die, as well as live. We know not how Enoch was taken; and as little do we know how we shall ourselves be taken. Paul, quoting the Septuagent, says that Enoch was translated, and did not see death. But what does our Saviour mean when he says that those who believe in Him shall not even *taste* of death? As yet we hardly know that either; but certainly there is a very real sense in which it may be said of every good man after death, "he is no longer here, for God has taken him." After all it does not matter so very much whether a man dies or not, or how he dies. The great consideration is what has the man been, and what is he, by the grace of God. Death is only one very short step in a very long career. It determines nothing; it only executes what has been already determined. If it had a voice it would call to us to look away from itself to the living God and walk with Him. And to this how winningly does the gospel, whose one aim is to bring God and man together, invite us by the lips and the sufferings of Immanuel. Ah! well for these, and for these only, who using the new and living way opened up for them by love so divine, in blood so precious, become the companions and friends of the ever blessed

father, so holy, loving, wise, sympathetic, gracious to help, and mighty to save. No matter that no translation awaits them, when at the first, converted by the grace of God, they are changed "from glory to glory" by His spirit, till their mortality is swallowed in life, and they bear for ever the image of their heavenly Lord.

Present Prospects of the Gospel in Italy.

By Rev. Oliver Flett, D.D.

ONE of the things which the Christian traveller in the East is careful to note is evidence as to the state of Christianity in the lands he visits. It was my privilege along with my friends in our late tour to come across not a little that was fitted to help us in forming an estimate of the present prospects of the Gospel in the countries we passed through. What I propose is to set forth some facts bearing on the subject which may be interesting to the readers of the Magazine.

At present I shall refer mainly to Italy. Of Gospel work in Italy the readers of the Magazine cannot be ignorant; but as what we saw was felt to be very encouraging to us, a brief account of it may not be less so to them. It will be generally known that for about twenty years now there have been various Protestant agencies at work. The Waldensian Church and the Free Italian Church may be mentioned first as they had a native origin—though now largely influenced and sustained for the most part by the Free Church of Scotland. Baptist agencies come next in order. Then come the Methodist and English Episcopal Missions. But as we came more closely in contact with our Baptist friends and their work I shall limit my present references to them. Though practically united they are carried on through five or six different organisations.

There is the Spezia Mission started some eighteen years ago by Rev. Edward Clarke, who is still at its head as vigorous and enthusiastic as ever. It has had a wonderful growth. Begun amid bitter opposition from the priests, by one lone worker, it has now about as many stations and competent labourers as it has been years in existence. Its efficiency and appliances may be judged of when it is known that the value of the buildings in which in various parts of the country it carries on its work of teaching and preaching cannot be reckoned at less than £15,000. The last addition to those buildings we had an opportunity of visiting. It is a large house, with garden attached extending to the shore, and is situated in the town of Marola on the west side of the bay of Spezia, not far from Spezia. There is at present a school there, meeting in a hired house, which will be transferred to the newly acquired premises. From the first Mr. Clarke has aimed at getting good mission premises in the towns

where he obtained a footing, and he has succeeded amazingly. He also early saw the importance of getting hold of the young, and with this end in view opened day schools wherever practicable. As a consequence he has now six day schools with over four hundred children, and eight Sunday schools with one hundred and thirty children. In addition to the members and hearers who are connected with the various mission stations—now numbering seventeen with upwards of twenty sub-stations. During the last three years Mr. Clarke has been greatly aided by the Rev. John Anderson, who has been associated with him since the close of his studies in 1880. It was very pleasing to witness such signs of progress and prosperity, as everything connected with this mission manifests. It has obtained a recognised footing in the regions which it occupies, and stands out as a living power for the advancement of the Gospel among the people of Italy.

2. The mission in Rome started by Rev. Jas. Wall, and still carried on under his lead. Mr. Wall went to Rome shortly about the time that Mr. Clarke went to Spezia, but through the influence of the idea prevalent in some quarters at the time that it was unwise to invest money in buildings in Rome (as it was supposed the city would be burned !), several years passed before he succeeded in getting suitable premises. Nine years ago, however, this drawback was remedied by the acquisition and fitting up of very excellent premises in Piazza San Lorenso, in which good work is being done. In addition, mission stations have been opened up in two or three other districts in Rome. As an evidence that the work is still extending, Mr. Wall took us to see a house in a poor and densely populated part of the city, which he had determined to rent. Thus the work goes on. Every new place opened for the preaching of the gospel is an advance, and brings the sound of the gospel to people otherwise not reached.

3. The American Baptist Mission under Rev. Dr. Taylor. American Christians are favourably known in the East through their missionaries. Once and again in the course of our journeyings we met with some of them, and our meeting was invariably a thing of unmingled pleasure. Our meeting with Dr. Taylor was the first, and it was a fitting introduction to the others. We spent a happy and most enjoyable evening with him and his family, the memory of which will not soon fade from our minds. A peculiar sacredness attaches to this memory in the fact that on our return, we learned that within a few weeks of our visit his amiable and accomplished wife was carried off by fever. How soon, we were made to feel, that bright and happy home was made sad by her departure. May our brother be sustained by an abiding sense of the Master's own presence with him, both in his work and in his family. Like the others, Dr. Taylor's work is steadily progressing.

4. The General Baptist Mission carried on by N. H. Shaw. This mission was started about eleven years ago, in connection with the adoption of Protestant and Baptist principles by Paul Grassi, who was at the time a dignitary in the Popish Church. After Mr. Grassi's health

failed, Mr. Shaw was sent out by the General Baptists who had undertaken the support of Grassi, to supply his place. Connected with this mission there are new and well situated premises, got up mainly through the exertions of the well-known Mr. Thomas Cook of London. Though this mission was not a little hampered on account of the inexperience in Protestant modes of action, and ultimately of the ill-health of Mr. Grassi, it is now in a hopeful state, and may be counted on to do good service.

5. The mission in Naples, under Rev. W. K. Landels. For the time Mr. Landels has been in Naples, about six years, good progress has been made. Very superior premises have been obtained, and various organisations have been formed for vigorous prosecution of the work. A firm footing has thus been gained, and this is no small achievement in a city like Naples. If as much real progress should be made in the coming six years, there will be no lack of gratitude and congratulation on the part of all connected with the mission.

6. The work of Mr. Pappengouth in Naples. Mr. Pappengouth is a Russian gentleman of education and means, and has for several years given himself to the preaching of the gospel in Naples. While working on independent lines, he works in harmony with Mr. Landels, and is steadily gaining influence and foothold in the city.

I should point out that in addition to those just mentioned there is a mission in Genoa under Mr. Walker, who succeeded the late Rev. John Landels in that city. In several other places also, missionary work is carried on by native agents. But they are all less or more connected with the central agencies referred to above. It should also be noted that Mr. Wall, Mr. Landels, and Mr. Walker, and the native evangelists under their superintendence are sustained by the Baptist Foreign Missionary Society; Mr. Shaw, as we have seen, is the agent of the General Baptists, as Dr. Taylor is of the American Baptists. Mr. Clarke is sustained by friends who have come to believe in the genuine character of the work he has done. And it is gratifying to know that they are yearly increasing, and include representative men from all denominations.

From this brief view it will be seen that the outlook before our brethren who are labouring in Italy is exceedingly hopeful. They are doing good work, and laying the foundation for much greater things in the near future. I hope that the churches at home will think of them as their representatives and remember them earnestly before the throne. The two who first went out, it is not to be forgotten, at a critical time vindicated the denomination from the charge of shrinking back from duty, which otherwise would have rested on it. For while one of them, Mr. Wall, is now sustained denominationally—by the Foreign Mission Committee, when both he and Mr. Clarke went out it was in the face of a refusal by that committee to undertake mission work in Italy. Both went in response to a sense of duty, which they regarded as a divine call, and their experience since has amply borne out that sense. May they and their fellow-workers, whom their gracious Lord has added to them, be long spared to carry on the work which they have so well begun.

A Cosy Corner for the Bairns.

By Rev. Walter J. Mathams, Falkirk.

THE VOICE OF A LAD.

E are now in the wilderness of Beersheba. It is a dreary, desolate place, where flowers cease to bloom, and birds forget to sing. There is nothing all around but sand, and rocks, and fruitless bushes. No tent or house comes between us and the distant horizon. It is a region where man cannot dwell. But who is this approaching with slow and weary steps? It is a woman, and a little child is walking by her side. Now she stops for the poor boy cries piteously for water. She lifts the water bottle to his burning lips; greedily he seeks to drink, but with a cry of pain falls upon the ground, for there is nothing in it; every drop is dried up and gone. She tries to comfort him, but her kind voice fails to cheer. She rises and runs hither and thither in eager search for a well. A cup of cold water would save his life. But, alas, she is in the wilderness, where the hidden springs in the earth never rise to the surface. She returns to her child. His hands are clenched in pain, his brow burns like fire. Death is coming between them. She takes him in her arms and places him under the shadow of a shrub. Now she leaves him and goes about a bowshot off and sits down and weeps. Her heart is breaking as she says, "Let me not see the death of the child." The poor boy himself tosses about upon his hard earth bed, crying for the water his mother cannot bring. Weaker and weaker he becomes, and his moaning rises fainter in the air. He must die in the desert.

Hark! what is that? Strange sounds are in the sky, and their echoes reach the earth. It is the voice of God's angel, and these are the words he speaks to the woman, "What aileth thee Hagar? Fear not for God hath heard the voice of the lad where he is. Arise lift up the lad, and hold him in thine hand; for I will make him a great nation."

And now God opens her eyes. They gleam with joy. She sees a well of water close at hand. Swifter than a hart runs to the brook she hastes to the spring, and gives the lad drink. The fever leaves him, life comes back. Both mother and boy are happy and they go on their journey feeling in their hearts that they are walking in the shadow of God's wing.

That is the story of Hagar and Ishmael, and this is how we will finish it. "And God was with the lad; and he grew, and dwelt in the wilderness and became an archer."

I told you just now that there were no flowers in the wilderness of Beersheba, but I have found one which must have been dropped out

of heaven, it is so beautiful and sweet. I will plant it in your hearts so that you may carry it with you everywhere.

Here it is—

Our Heavenly Father takes notice of little children and listens to their cry.

That is very wonderful but it is quite true. The God who rules the universe, and guides the sun, moon, and stars in their courses, thinks of the tiny baby that rocks to and fro in its cradle. He governs the nations of the earth, controls all the powers of nature, and at the same time watches the smallest thing He has made. Not a blade of grass is forgotten by Him, and even the sparrows pick up crumbs out of His hands. Both great and small are remembered by Him, and children are special objects of His care. Abraham the father of Ishmael did not come to help the weary lad, perhaps he did not think of him. But high in heaven the best Father watched his wanderings and at the right time saved his life. Children, God is always thinking about you and watching over you. You are never out of his thoughts. He gives you food when you are hungry, water when you are thirsty, and clothes you in fit raiment summer and winter. When you are troubled He comforts you, when you are happy He sends you sunshine, and when you are tired He hushes you to sleep. Wherever you go He is round about and above you. His eye is upon you always, and He counts every step you take.

He listens to your cry. Only a little child, and yet He will listen to me! Yes that is true. He listens to the songs of seraphim and angels, to the music of the rolling spheres, to the thunder of the sea, and bends down to catch the crying of a child. Your voice is not too weak to reach His heart. Look at little Ishmael, he only lay and moaned, and yet his feeble moans went right away up to heaven and brought an angel to his relief. You know how quickly your mother hears the baby cry. She hears it before any one else. It is her love which makes her so swift to hear. God's love is greater than hers and therefore He can hear the cry of a child quicker than your mother. He hears it before it begins. He sees the swelling bosom and the gathering tears, and knows that help is needed. It is just as if He placed His ear at the troubled heart and listened.

He not only listens to your cry, but He loves to hear your voice. I heard a minister once say, "There is music in the voices of children." God thinks so too. He is so fond of hearing them pray and sing that He has surrounded His throne in heaven with their happy faces. It may be that their songs are the best music in heaven. Some day we may know whether it is or not. But at present we know certainly that—

God loves to hear the voice of a child in prayer.

The prettiest sight in all the earth is that of a little child kneeling at its mother's knee and offering up its evening prayer to God. The curly head is bowed, the eyes are closed, the hands are lifted up in innocent reverence, the white night-dress sweeps to the ground, and naked little feet peep out behind. Then it lisps out the simple, lovely petition—

"Gentle Jesus meek and mild
Look upon a little child,
Pity my simplicity,
Suffer me to come to Thee."

Many a strong man has wept for very gladness when he has seen this. It has reminded him of his own childhood, and the days of innocence long since gone by. God is pleased to see it, and to hear the lowly words as they came up to His throne, for a child's offering is the purest that is laid upon His altar. Has He ever seen you in prayer? Does He see you morning and night? Have you made Him glad to hear your cry for help? If not begin to kneel before Him, and to call upon Him at once, for He not only loves to hear your voice, but He commands you to pray.

What is prayer?

It is the telling out of all our wants to God. It is the speaking of our heart to His heart. It is asking for His forgiveness of all our sins; for His help in our weakness, for His blessing on our actions. And it must be offered in a spirit of lowliness, penitence, and trust. It does not simply consist in the saying of words. Many say their words of prayer and think they have prayed. It is not so unless their words have told to God the longings and desires of their souls. Some heathen people offer up their prayers by machinery. They turn a handle and think their gods will hear them. That is not prayer. You smile at their simplicity, but we are equally foolish when we only utter forms and words of prayer without the thoughts of our hearts. We become mere machines and nothing more, and God will not listen to us. Prayer is talking from the heart in simple earnest language, and with a belief that God will give us what we wish if it be according to His will.

Sometimes you meet with an accident, you cut your finger, and run home to mother and tell her all about it in very few words. These words come straight from your heart to hers because you are in pain. Prayer is like that. It is a cry to God—the making known of our wants. Think of this, dear children, and when you are tempted to be careless in offering up your prayers, remember that you ask amiss if you do not cry from the heart.

Be simple, earnest, trustful, just as you are when you speak to your parents, then God will delight to hear your voice.

What shall I ask for in prayer?

First of all you should ask God to make you His child; to wash away your sins in the blood of Jesus; to give you a new heart, and His Holy Spirit to guide you and keep you from evil. This is more important than anything else, and therefore should come first. It will fit you for a good life, a happy death, and a glorious eternity. Afterwards you may ask for whatever you need. It doesn't matter how small it may be or how great. Your Heavenly Father is able to give you much or little, and will do so if you pray aright. If you are tempted to turn aside into evil, pray that you may be kept from falling. If you are needing help to do some good thing, pray for strength and wisdom to do it. If sorrow has come over your path,

pray that it may be taken away, or that you may be calm beneath it. If you are poor and lack bread and raiment, pray for these things. If you are seeking for work, pray that you may be shewn where to find it. Let your Father in heaven know everything. Keep nothing back even though you think it too little to tell Him. Hans Andersen tells us a pretty story of a girl, who, when she said "Give us this day our daily bread," added "and give us plenty of butter on it too." Was that wrong? I don't think so. The poor child thought she wanted what she asked for, and she believed that God would give it. Perhaps a dry crust was all that she had from day to day. She knew that her Heavenly Father could bring her better fare than that, and she trusted in His goodness to do so. Whatever you desire ask for it. If it is right it will surely come to you. God knows what is best for you, and while you are calling He will answer.

While you are praying for yourself, pray for others. Ask God to bless your father and mother, and all your family. They are worthy of your prayers and need them. Pray that they may be spared to watch over you and teach you. Pray that God may reward them for all their kindness to you. Pray for the poor, the sick, and the troubled, and do not forget to pray for those who seek to do you harm. It is Christ-like to do this. Remember how He prayed for His enemies when He was dying on the cross. That is an example for you and me. If anyone has spoken evil of us, or tried to injure us in any way, let us not be angry and revengeful, but ask God to pardon them and to fill them with love. "Pray for them which despitefully use you," was our Saviour's command, and is the law of all our prayers. It will bring rest to us, blessing to our foes, and will glorify our Father in heaven.

Children, next month we will continue this quiet little talk.

Correspondence.

THE COMMUNION WINE.

SIR,—C. C.'s letter in your last issue furnishes another opportunity of returning to this subject, which is not by any means exhausted. It is a matter of regret, however, that he should have indulged in the sneering remarks which disfigure his reply. At any rate, the present writer does not mean to follow C. C.'s example in this respect. There must be many among your readers who are disposed to be influenced by argument—to this class the following remarks are addressed :—

(1) C. C. quotes from a "reply" he has received from "a well known importer and maker of unfermented wines." With the burden of that "reply" the present writer has nothing to do. There is one sentence in it, however, which may be noticed. "The original meaning of the word wine included every form and variety of the fruit of the vine, fermented and unfermented." If this assertion had any authority behind it one could see some reason for its appearance in C. C.'s letter; but what authority can belong to an unknown "importer and maker of unfermented wines?" Now with this assertion compare the latest utterance on this

question by an impartial and competent scholar. "In fact the theory of two kinds of wine—one fermented and intoxicating and unlawful, and the other unfermented, unintoxicating, and lawful—is a modern hypothesis devised during the present century and has no foundation in the Bible or in Hebrew or classical antiquity. Examples of unfermented wine are, indeed, adduced from Latin and Greek authors, but they do not bear examination. Those who study the authorities appealed to must be amazed at the purpose for which they are brought forward."* Of course it has all along been insisted on that by the figure of speech known as prolepsis or anticipation, the word wine may be applied to the unfermented juice of the grape or even to the grapes themselves. In Jeremiah xl. 10, the words occur, "Gather ye wine and summer fruits and oil." By anticipation the grapes are called "wine" and the olives "oil." In this way the word wine may be applied to the unfermented juice of the grape; otherwise never.

(2) C. C. furnishes "a few authorities" "to show all your readers" why he still refuses "to admit that the word wine has been invariably used of the fermented juice of the grape." It is not necessary to notice all these "authorities." One or two must suffice: from these "all your readers" will be able to judge as to the value of the rest. "*Winer Bible Dict.*, article on offerings. 'Wine either natural, the juice of the grape simply expressed, or artificial, fermented, and clarified might be used,'" C. C. is evidently under the impression that "natural wine" means "unfermented wine." This is an egregious instance of the ignorance which prevails in some quarters on the subject of fermentation, and but for which this controversy would be impossible. There are two distinct methods in which fermentation may take place—(a.) The juice of the grape may be simply expressed and exposed to the action of the atmosphere. The yeast germs, which exist in great abundance in the air, settle down on the juice, and the process commonly known as fermentation begins. These plant germs break up the sugar of the grape, absorb part of the oxygen, and alcohol and carbonic acid are left behind. The carbonic acid escapes as a gas, leaving the alcoholic liquor or wine. Wine made in this way—the juice of the grape simply expressed—is accurately named by Winer "natural wine." (b.) With wine artificially fermented and clarified, the case is somewhat different. Here "leaven" is added to facilitate fermentation and sometimes grain to increase the quantity of alcohol. This kind of wine is stronger and much more liable to intoxicate, and as a consequence it was expressly forbidden at the Passover festival—"natural wine" was invariably used. So much for C. C.'s first authority; and here it must be said that if C. C. wishes it to be understood that Winer agrees with him on the "unfermented wine" question, then a grosser misrepresentation was never attempted. No man has more clearly and lucidly opposed these erroneous notions than the distinguished scholar, whose name has been mentioned.

C. C. favours us with another quotation, the import of which he does not himself understand. "*Kitto's Cyclopædia*, article on Tamar, 'The date juice whether fermented or not, known as palm wine.'" The point of this extract, according to C. C., seems to consist in the fact that the "date juice" is called "palm wine," or in other words that "palm wine" is wine. Now, it will readily be conceded, that "palm wine" and "raspberry wine," and "currant wine," and "unfermented wine" are wines, in the same sense that aluminium gold is gold, and that nickel silver is silver. In aluminium gold, as "all your readers" are doubtless aware, there is no gold; in nickel silver there is no silver. Why then call the one aluminium gold and the other nickel silver. Is aluminium gold a kind of gold? Is

* Schaff, Encyclopædia, vol. iii., Article Wine.

nickel silver a kind of silver? Certainly not. Aluminium gold is a term used to designate a substance having the same colour and lustre as gold. Nickel silver is a term used to distinguish an alloy having the same colour and lustre as silver. Palm wine then is not a kind of wine, anymore than aluminium gold is a kind of gold. "Unfermented wine" is not a variety of wine anymore than nickel silver is a variety of silver. Palm wine is a compound word used to denote a substance having certain qualities similar to, or comparable with, those of wine. This resemblance may consist simply in the fact that both are alcoholic liquors, or that both are manufactured by like methods, or the resemblance may be merely fanciful. In no case, however, is there the slightest idea of conveying the impression that nickel silver is silver, or that palm wine is wine. With regard to this quotation the same remark must be made; if C. C. wishes it to be understood that Dr. Kitto is with him on the "unfermented wine" question, the insinuation can only be regarded as an insult.

In the list of quotations which follow, there is none which is relevant to the question at issue. Can C. C. produce a single sentence from a reputable author, to prove that the term wine has ever been applied to the unfermented juice of the grape? We patiently wait for a reply.

(3). C. C. quotes from a speech of Dr. Adler, but the purpose which he has in view in so doing is not quite clear. Presumably he wishes to prove that the Passover wine was "unfermented wine." Dr. Adler says, "One point I may lay stress upon, all care was taken to prevent this wine from being intoxicating." How was this effected? "It was the custom in those days," continues the Chief Rabbi, "that wine was never partaken of until it had been previously mixed with water, and even the preparation is given in various parts of the Talmud* that it was either 3 portions of water to 1 of wine, or 2 of water to 1 of wine." Now, why was the wine "mixed with water?" Clearly, as the Chief Rabbi states, "to prevent this wine from being intoxicating." Then was it "unfermented wine" which was used "in those days?" Will C. C. tell "all your readers" how much water requires to be mixed with "unfermented wine" to prevent it "from being intoxicating?" Are "2 of water to 1 of unfermented wine" sufficient, or does it require "3 of water to 1 of unfermented wine." Who is so blind as he that will not see? But the Talmud goes even further than this. It is distinctly enjoined that this cup (mixed with 2 or 3 of water to 1 of wine) is not to be emptied at one draught. The wine is to be sipped. Why? To avoid intoxication. Great, indeed, must be the power of prejudice, when in the face of facts like these, men are still found who maintain that the Passover wine was "unfermented wine." Moreover, it is expressly stated in the Mishnah that the words "fruit of the vine" used in blessing the cup constitute the sacred phrase for yayin or wine. Why is it called yayin? asked the Rabbis, and they answered punningly, Because it has brought Ah-ing into the world. Has "unfermented wine" brought Ah-ing into the world? Perhaps it has to men like C. C., who theorise about it without any knowledge of the facts.

Dr. Adler, however, according to the quotation, refers with approval to the following statement by "Dr. Kerr," "it is by no means necessary that this wine should have been fermented. Raisin wine was permissable and is still largely used at the present day for reasons of economy, but there never has arisen the slightest question as to the fact that such unintoxi-

* The Talmud, it may be explained, is the name which the Jews have given to a body of laws, attributed to the great Lawgiver, but not contained in the five books of Moses. It professes to be a defence and an explanation of the Pentateuch. It is divided into two parts, the Mishnah, or text, and the Gemara, a commentary thereon. On questions of Hebrew antiquity it is of the highest importance.

cating, unfermented wine is perfectly lawful." What is meant by "permissable" and "lawful?" Does "Dr Kerr" mean that special enactments exist "permitting" the use of "raisin wine," and "unfermented wine?" If so, surely it is no unreasonable demand to ask: Where? Let the passages be cited. But, it may be urged, these are not expressly forbidden. Certainly not, any more than infant baptism is forbidden. They are not even mentioned in the Talmud, just as infant baptism is not mentioned in the scriptures. Are they, therefore, "permissable" and "lawful?" The two ordinances rest upon the same basis. There is the same scriptural and historical authority for unfermented wine at the communion that there is for infant baptism. C.C. admits that the fermented juice of the grape is lawful, the pædobaptist admits that believer's baptism is lawful. But C.C. maintains that wine and unfermented wine are equally lawful, because forsooth the latter is not forbidden; the pædobaptist maintains that believer's baptism and infant baptism are equally lawful, and on precisely the same grounds. There is no express command against unfermented wine either in the scriptures or in the ancient commentaries; it is not even mentioned. Similarly there is no express command against infant baptism in the scriptures, nor any mention of it. If the one is permissable and lawful so is the other.

There is only one solution which offers itself. Dr. Kerr speaking of this "raisin wine," says, "it is still largely used for reasons of economy." It is well-known that Jews who are so poor that they cannot afford wine for the Passover festival, consider it "permissable" and "lawful" to use "raisin wine." The early church regarded clinical baptism as "permissable" and "lawful" for the sick. The Baptist denomination by universal consent regards it as "permissable" and "lawful" for sick persons to dispense entirely with that ordinance. Dr. Kalisch writes, "The Jews are very scrupulous in procuring the purest wine. The poorer classes in some countries are in the habit of using a decoction of raisins." In countries where wine is expensive, the poorer classes use a decoction of raisins. Why? Because they are poor. This is their excuse for breaking the law.

(4). C. C. toward the close of his letter, supplies Scotus with three alleged instances—two from classical, and one from Biblical writings, in which "unfermented wine is recommended as preferable to the strong drink." "Homer, Od. ii. 340, 'And there stood jars of old sweet wine, containing unmixed divine drink.'" "Od. ii. 349, 'Nurse, come draw me some sweet wine which is the more luscious after that which you are preserving!" Leaving the Biblical quotation in the meantime, it must be noted that the words translated sweet are represented by distinct words in the original. In the first extract the Greek word is *edupotos*—literally sweet or pleasant to drink; in the second *edus*—sweet or pleasant. To this same wine (Od. iii. 46) the epithet *meliedes*—honey-sweet is applied. Now, it is not without significance that in the only instance in which the poet enters on deliberate praise of a particular wine, namely the Maronean wine, he uses this same epithet, honey-sweet. What then is the character of this wine, "rich unadulterate and fit drink for gods?" It is a sweet wine; it is so strong that it requires to be mixed with 20 measures of water before it can be used. The sweet wine to which C. C. has called attention is possessed of all the qualities commonly attributed to wine in the Iliad and the Odyssey. Unmixed it is poured out in libations to the gods: when mixed it is used to exhilarate and refresh; it is the pledge of friendship between Telemachus and Nestor; it superinduces sleep after the toils of the day. Indeed, throughout the Homeric Poems the word wine is seldom mentioned without the addition of some epithet indicating sweetness and richness. There is no reason in the world why C.C. should

have selected these two passages in preference to any others. There is no internal evidence to show that this wine was non-alcoholic, or if there be it is intensely subtle, and has escaped all the Homeric students from Aristotle downwards. To what, then, is this rich addition to Homeric literature due? It is an inference based on C. C.'s knowledge of the chemistry of wine. Seeing that fermented wine cannot be called sweet, he naively remarks, as the sugar is nearly all destroyed or changed in the process of fermentation, sweet wine must mean unfermented. Really, Mr. Editor, the simplicity of this statement is quite affecting. C. C. has never heard that the wines of commerce are divided into sweet and dry, according to the marked presence or absence of sugar. Most assuredly, the study of wine lists profiteth little. But C. C. affirms that fermented drink cannot be called sweet. Why? Because the sugar is nearly all destroyed or changed in the process of fermentation. Now C. C. manifestly is not conversant with the process of fermentation, or he would have been saved from this blunder. When grape juice rich in sugar is allowed to ferment, the entire quantity of saccharine matter cannot be transformed into alcohol, for the simple reason, that when 16 per cent. of alcohol has been generated, the process of fermentation ceases. The yeast plant cannot live in the presence of a large quantity of alcohol. The remaining sugar then is not destroyed or changed; it is left in the wine as sugar. Sweet Sauternes, the wines of Lunel and syrupy wines in general are made in this way. When complete fermentation is desired, water must be added to grape juice rich in sugar. After all the sugar is destroyed or changed, the water is removed by means of absorbents, and the wine dried, hence the term dry wine.

But C. C. is not content with this singular display of scholarship. Here is another instance, "Nehemiah viii. 10, 'go your way, eat the fat, and drink the sweet.'" "Sweet" according to C. C. means "unfermented wine." Another instance of anything but scientific knowledge. Fermented drink cannot be called sweet. This drink is called sweet. Therefore this drink is "unfermented wine." We leave your younger readers to detect the fallacy in this syllogism. The word here translated sweet—mamtakeem—occurs only twice in the Bible. The other passage in which it is found is the Song of Solomon v. 16, "His mouth is most sweet; yea he is altogether lovely." But sweet according to C. C. means "unfermented wine." How it is to be applied in this particular instance one cannot quite see. The solution of this problem is also left to "your candid and impartial readers."—I am, &c.,

SCOTUS.

BELIEF IN GOD AND THE BIBLE.

WHATEVER of grace we are able to receive God will give: whatever of truth we are able to see He will unfold. To believe this has an immediate effect on our life and conduct, because this quickens spirit and conscience as nothing else can, as no mere belief in the Bible in itself can. Belief in the Bible is only useful when it leads us on to this living belief in God. If your best friend has written a book, although it be full of all his wisdom and goodness, and every page of it confirms your love of him and trust in him, yet you are not led by the existence of the book to forget that the writer is your living friend, or so to occupy yourself with it as to lose even the slightest opportunity of intercourse with him. So the book of God must not lead us to neglect communion with God Himself, to stop short at the book, to worship its letter so as not to procure and share its spirit of wisdom and truth; so as to make that letter and not the spirit of God speaking to us through it, or through any other channel, the Lord of our conscience.

Intelligence.

OPENING OF TWO NEW BAPTIST CHURCHES.

PITLOCHRY.

SERVICES in connection with the opening of the church here were conducted recently. The members of the church have for a long time felt that their present place of worship was much too small and unsuitable for them in every way, but especially in summer, when their congregation is considerably increased. For this reason they resolved to erect a new place of worship, and, having secured an excellent site at the east end of the town and on the main road through Pitlochry, they early last year requested a few architects, in a limited competition, to submit plans for their new church. These prepared by Mr. D. A. Crombie, architect, 34 St. Andrew Square, Edinburgh, were selected, and the work proceeded with at once. The site is an exceptionally good one, and is of such dimensions as admitted of the church being placed well back from the road. The platform is constructed in two stages, the lower containing the baptistry and the upper forming the pulpit platform ; behind this there is a reredos, and above a circular window, with tracery filled in with tinted cathedral glass. The ceiling is plastered at the collar beam, but the principals of the roof are exposed, and so designed as to form a feature in the interior. They are darkly stained, and the chamfers picked out with a deep rich tone. As the whole seating accommodation provided is not required in the winter time, an arrangement has been made to shut off the transepts. Mr. M'Beth, Bank of Scotland, superintended the progress of the works.

On Sunday, July 6th, special sermons were preached by Rev. Dr. Flett, of Paisley, in the morning, the afternoon, and the evening. In opening the church, Dr. Flett said that in the work which to-day was seen completed, the faith both of minister and of people had been severely tested. Without strong faith they would never have attempted, much less accomplished, such a work, few in numbers as they were. God had honoured their trust as He always does, and the result was seen in the very comfortable and neat building in which they now worshipped. The attendance at the services was good, auguring well for the future. The collection was most encouraging, amounting to £54.

On the evening of Tuesday 8th, a social meeting was held in the church when nearly 200 friends assembled, and manifest interest was shewn on all hands. On the platform, which was beautifully decorated with flowers, were the Revs. Dr. Flett, Jervis Coats, M.A., George Yuille, John M'Lellan, James Stuart (Blair Athole), C. G. Mackay, (F.C.). Messrs. J. Walcot, Edinburgh, and R. Brash, Govan. The minister of the church (Rev. Walter Walsh) who presided, in opening the proceedings expressed the feelings of satisfaction with which he for the first time lifted up his voice in the new church. They had worked with an invincible will, believing themselves in harmony with the divine purpose, and no coldness or shakings of the head had availed for a moment to turn them aside. Having given what they could themselves they had sought help outside, and no response could have been more generous and ample. There was hardly a household in Pitlochry that was not represented on their subscription roll. Friends both in England and Scotland had aided liberally. To all of them were given the warmest thanks and gratitude of the church. The result of their work was seen in the very neat, comfortable, and elegant church in which they then sat. To the service and honour of God they consecrated this product of much thought, much toil,

D.A.Crombie, Architect. — BAPTIST CHAPEL, DITLOSUDY.

much faith. Their feelings found utterance in the prayer that the beauty of the Lord their God might be upon them, and that He would establish upon them the work of their hands. The meeting was also addressed by Rev. Messrs. Mackay, Pitlochry; Coats, Govan; M'Lellan, Edinburgh; Yuille, Stirling; Dr. Flett, Paisley; and Messrs. Walcot and Brash, when words of more than usual interest were spoken. All were at one in expressing sympathy with the movement in its origin and gladness in its completion, and hearty desires were uttered for the further and crowning success of all church-work, the bringing of men to God. The church felt much cheered by the uniformly kind and helpful character of the addresses, and by the presence of so many from a distance; the meeting was felt to impart strength and courage in an unusual degree. During the course of the meeting Mr. Walsh was presented by Mr. Doggart with a pulpit Bible on behalf of the Bible-class. At the close special thanks were given to the architect, Mr. Crombie, for the way he had done his work. The neatness and beauty of the church were admired by all in view of the comparatively small cost. The Tullymet choir, led by Mr. D. Grant, was present, and rendered several pieces of music very tastefully, and contributed much to the profit and pleasure of the evening.

On the following Sunday (13th) special services were conducted by the Rev. Alex. Wylie, M.A., Edinburgh, morning and evening, which were well attended. These and the preceding services quickened and encouraged the church to prosecute with vigour the work to which it now stands committed.

Forres.

THE new church was opened on Sabbath, 13th ult. The building is situated on the west side of Caroline Street, on the site adjoining the property of Mr. Alexander Munro, merchant, on the west, and although the available space is limited, the architect, Mr. D. A. Crombie, Edinburgh, has utilised it admirably, and the edifice now raised upon it is a credit not only to him, but to the Rev. Mr. Bruce, the respected pastor; and the congregation that now worships in it. The ground was purchased so late as last autumn and the building was not commenced till about Christmas. Favoured by an exceptionally open winter, the mason work was carried on and completed with great expedition, and it says a great deal for the contractors that they should have executed their work within a period of less than seven months.

The style of architecture adopted is Gothic of a simple character. The design of the front shows three gables, the centre one and largest being surmounted by a neat finial; it also contains a large triple-light window with curved mullions of a French type. There is a smaller window of the same character on the south side and both are filled with cathedral glass of a lighter tint. At the north east corner is the main entrance doorway, which opens on a commodious vestibule, giving access to the aisles. The seats are arranged on the sides of the walls and in the centre, and in connection with them there is an arrangement at every haffit whereby a large number of extra seats are obtained at a very small additional outlay. The pulpit platform is at the west wall and immediately in front of it is the baptistry. On both sides of the platform small vestries are provided, and in connection with the larger one there are other conveniences, as well as a side entrance from Caroline Street. The principals of the roof are exposed to the collar beam, where the ceiling is plastered. Straight timber is taken three feet down the wall and supported on moulded stone corbels, from which spring curved pieces forming ties; these are all stop-chamfered and stained. The heating is effected by a Gill stove. The fresh air is admitted by ventilator-boxes placed against the side walls,

communicating directly with the outside and provided with regulating valves; the vitiated air is carried off first through the open ornamental plaster work running two lengths of the ceiling, and thence to the outside by a roof ventilation which can also be regulated by a cord from the floor of the church. Seating accommodation has been provided for 250 persons.

On Sunday, the Rev. Mr. Bisset, M.A., Kirkcaldy, preached to a large audience in the morning a most appropriate discourse from the words—"Ye are the temple of the living God." The psalmody was led by a choir under Mr. Sandison, Miss Agnes Munro accompanying on the harmonium. In the afternoon a thoughtful sermon was preached by the pastor, Rev. Mr. Bruce, and in the evening Rev. Mr. Bisset again occupied the platform, and spoke suitably from the verse in second Corinthians—"Ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes He became poor, that ye through His poverty might be rich." We learn that the collection during the day amounted to £26 9*s*.

On Monday evening a social meeting was held in the Church—Rev. Mr. Bruce presiding. After tea, short and interesting addresses were de-delivered by the Chairman, and Revs. A. Robertson and John Miller, Forres; A. Bisset, Kirkcaldy; J. Duncan, Grantown; and R. E. Glendinning, Elgin. A choir, led by Mr. Sandison, and accompanied by Miss Munro on the harmonium, gave good musical selections.

ANSTRUTHER.—PRESENTATION.

On the evening of Friday, 27th June, a social meeting was held in the Baptist Schoolroom, Anstruther, to take farewell of the Misses Fowler, who are now changing their residence to Edinburgh. There was a large attendance of members and friends of the Church. After tea and devotional exercises, the pastor, the Rev. W. Macintosh, intimated the object of the meeting, and delivered a short address from the words, "One soweth and another reapeth." He pointed out the close relation which the church of to-day sustains to the church of yesterday, and the impossibility of being independent of the men who have gone before; that the duty of the present is gratefully to receive the inheritance which the past has bequeathed; not to rest in it, but to improve and add to, and in turn to hand it down to others enlarged and enriched; and that there awaited for sower as well as reaper a common share of joy in the great harvest home. As he closed his address he referred to the double aspect of the meeting. They were all sorry at parting with their friends, but they were glad and grateful as they looked back on the many years of faithful service they had rendered. As a church they could not allow that service to end without some slight recognition. It gave him great pleasure to read the following address, which was drawn up in accordance with a resolution of the church:—

"*To Miss Fowler, on the occasion of her leaving Anstruther, from the Pastor, Deacons, and Members of the Baptist Church.*

"Dear Miss Fowler.—It was with deep regret we learned that, owing to the state of your health, you have decided to leave Anstruther. While desiring to submit without repining to the dispensations of Divine Providence, we regard your removal with profound sorrow.

"We cannot, however, suffer you to leave us without assuring you of our high appreciation of your Christian gifts and graces, the manifold ways in which these have been so long exercised, and the deep and unwearied interest you have ever displayed in all Christian work.

"We gratefully call to mind that you have been actively associated with almost every branch of our church's work, and by your practical counsel and wise generosity, your helpful sympathy and self-forgetting life, you have all along thoroughly won our confidence and esteem.

"The extent of our loss in parting with you we cannot now estimate, but we love to think that the fruits of your influence and endeavours will ever remain, while your memory we shall certainly cherish with the warmest regard and affection.

"Our address would be wanting if we did not link with your name the names of your sisters, Miss Elizabeth and Miss Rhea—their devoted service, simplicity and sincerity, along with their ever-ready sympathy and purity of life, will ever make their memories bright and fair to us.

"Our prayers and good wishes will follow you and them to your new home, and earnestly will we ask that the unchanging Father may more and more make your bodies the objects of His care, and your spirits the subjects of His grace. Numbers vi. 24-26.

"Signed on behalf of the church,

"W. MACKINTOSH, Pastor.

"D. MITCHELL, Deacon.	JOHN JAMIESON, Deacon.
"ROBT. FORTUNE, ,,	ALEX. BLACK, ,,
"PETER THOMSON, ,,	WILLIAM DUNCAN ,,

"Anstruther, June 1884."

Mr. Mackintosh continued—I have now to ask you, Miss Fowler, to accept this address. The important services which in many ways you have rendered our church—services which have been performed in a disinterested and generous spirit—have won for you a high place in our regard. We wish you to know this and ask you to accept this memorial, that as often as you read these words, you may be reminded of the esteem in which you are held by us. We should not have satisfied our feelings by the passing reference in the address to your sisters, and so I have also to ask you to accept this album. It bears the inscription. "To the Misses Fowler on the occasion of their leaving Anstruther, from the pastor, deacons, and members of the Baptist Church." It contains photographs of the past and present pastors and deacons, and a photograph of the chapel. The address and album were then presented. After the singing of a hymn, the pastor, at the request of Miss Fowler, thanked the church for the tokens of confidence and affection.

Short addresses were then delivered by Messrs. Fortune, Thomson, Duncan, Black, and Jamieson, and others.

The address is a beautiful work of art. It is written upon vellum in old English text, with illuminated headings and capitals, and bound in red morocco covers, with the initials M. F. enclosed in a chaste gilt border. The album is uniform in size with the address, and similarly bound. It bears the initials M. E. R. F.

CUMNOCK.—*Induction Soiree.*—The Rev. John Campbell, of Redbourn, Hertfordshire, having received a unanimous call from the congregation of the Baptist Church here to become their pastor, and he having accepted the same, a soiree in connection with his formal introduction was held on the evening of Friday, July 11th, in the old Public School-room, which had been kindly granted for the occassion. The attendance was good. The new pastor presided, and with him on the platform were the Rev. Dr. O. Flett, Paisley; the Rev. William Donald, Kilmarnock; and the Rev. John Warrick, M.A., of the Free Church, here. Letters of apology for absence were read from the other clergymen of the town, and some other gentlemen, and the 100th Psalm having been sung, tea was then partaken of, when that noble little Psalm of Christian unity and concord—the 133rd—was sung, and the Rev. Wm. Donald, the former pastor, having engaged in prayer, the Chairman made a few brief remarks and then introduced the Rev. Mr. Warrick, who, after expressing how pleased he was to be present, said that from those who knew Mr. Campbell well he had heard the very best accounts of their new minister. He could assure him that he would find a most kind and warm-hearted people in Cumnock. For himself, he had long had a very high opinion of the Baptist Church, and he remembered how—almost a century ago—it had sent out the first Christian missionary to the heathen world in the person of the devoted William Carey,

and since then they had been a great missionary church. After some other remarks, couched in a broad true Christian spirit, Mr. Warrick resumed his seat. The Rev. Dr. Flett then addressed them. After some introductory remarks, he said that though he had not had any previous acquaintance with Mr Campbell, he expected to find in him a true minister of the church to which he belonged, and a true representative to the people of what a minister of the gospel ought to be. The people also should be true and hearty followers of Christ, and should strive to do His will, and carry that out in their lives. Baptist Churches should exhibit an independency of spirit, and most Baptist Churches that he knew had become so because of this spirit, and they showed their faith in Christ in the ordinance of Baptism, just as they did in the Lord's Supper. As God's servants they were responsible to God for doing faithfully the work which he had given them to do. The Rev. Wm. Donald was the next speaker, and expressed the pleasure it gave him to see so many people present to give Mr. Campbell a welcome, whom he had known long and well, and when the Lord first laid His hand upon him and called him to His service, and knowing how thoroughly he had given himself to the Lord's work, he at once thought of him as his own successor in Cumnock when he accepted the call to Kilmarnock ; and now that they had called Mr Campbell, and he had come to them, he knew that they would find him not only a faithful preacher, but an earnest man of God. Messrs. Elliot, M'Lean, and Arthur also delivered addresses, and after a few concluding words by the Chairman, the interesting and edifying proceedings came to a close.

DUMBARTON.—*Bible Class Trip.*—The members of the Bible class accompanied by a few friends and their much esteemed teacher, the Rev. J. M'Lean, enjoyed their first annual trip on Saturday the 5th July. Their destination was Garelochead, and the choice proved a happy one. The weather for the first hour or so was not the most propitious, rain having fallen heavily. At length the clouds disappeared, and the sun shone forth in unusual brightness, raising the spirits of the excursionists amazingly. Arriving at the journey's end, tracks were made for a hillside above the village, when on its brow the company sat and partook of refreshments, tea being over, the pastor intimated an open-air meeting in the village at six o'clock. The company then dispersed, took either to boating on the beautiful bay, or strolling along the beach. Assembling at the hour fixed for the open air meeting, a few hymns were sung, and stirring addresses delivered, which were listened to by a large and attentive audience. At length the steamboat bell rung, all got on board, and soon the picturesque village and bay of Garelochead were left behind. Being Saturday afternoon, as well as Greenock fair, crowds of people flocked on board the steamer at every landing place. Among others was a band of Christian workers from Greenock, who no sooner got on board than they began to sing and preach the gospel. The Dumbartonians gathered round and gladly assisted them in telling forth the story of the cross. Greenock having been reached the brethren left amidst ringing cheers. A number of workers from Glasgow having come on board at Row filled the place of our Greenock friends, and the preaching was continued until Dumbarton Pier was reached, when the party got on shore and home without any mishap all highly delighted with the days outing, and happy in the thought that a humble effort was put forth to advance God's glory.

FORFAR. — The annual picnic of the Sabbath Schools was held on Saturday July 19, at Brighton. The scholars, parents, and friends to the number of about 350 assembled at the chapel at 2.15 p.m., and were conveyed to the place of rendezvous by 11 lorries. On their arrival a suitable repast was provided, after which various amusements were engaged in until tea was served at 6.30. Various games were then engaged in, and prizes awarded to the successful competitors. At 8.30 the signal was given to prepare for the homeward journey. Before starting a hymn was sung, and a hearty vote of thanks awarded to Mr. Guthrie for his kindness in granting the use of so suitable a place for their picnic. The weather being all that could be desired. A very enjoyable afternoon was spent, all landing safely home by ten o'clock.

GLASGOW.—BAPTIST THEOLOGICAL HALL.—Meetings in connection with the close of the summer session were held on Wednesday, July 3d. At the examination meeting the annual students' sermon was read by Mr. Robert

Bennie, M.A., and an essay was read by Mr. Joseph Farquhar. In the business meeting reports were read from the examiners in the different classes (Rev. O. D. Campbell, M.A., Nottingham; Rev. P. J. Rollo, and Rev. David Russell, Glasgow), which bore ample testimony to the diligence and progress of the students, and several applications from students were considered. During the winter session all the students had attended classes in the university. Mr. G. M. McElwee, M.A., had passed the last examination for the B.Sc. degree, and Mr. R. Bennie had passed the last examination for the M.A. degree. A social meeting followed in the evening, when addresses were given by Revs. W. H. Elliot, P. J. Rollo, W. Fulton, R. C. Anderson; Messrs. Brash, Thomson, Dr. Coats; and by the theological teachers, Rev. Dr. Flett, Rev. Alex. Wylie, M.A., Rev. Jervis Coats, M.A. Messrs. McElwee and Bennie, who had finished their course of study, also spoke in the name of the students, testifying to the value of the teaching and guidance they had had all through their course. Councillor Walcot, Edinburgh, presided.

KIRKCALDY.—The annual meeting of the members of this church was held on Wednesday evening, 23rd July—the Rev. Alexander Basset, pastor, in the chair. After praise and prayer, and a liberal service of strawberries and cream, the annual reports and accounts were submitted and approved of. From the secretary's report it appears that, during the past year ending with last month, the church has lost 4 members through death, and 11 through removals; but it has in same time received 16 by baptism, and 5 by letters of transfer from sister churches, thus showing a clear increase of 6 in the year, and making present membership 188. The treasurer's report was also very satisfactory, as it showed an increase of £18 13*s.* 1*d.* in the income for congregational purposes, and £45 17*s.* 2*d.* for Foreign Missions. The amount raised by the Missionary Working Society was £50 4*s.* 9*d.*, and the total for all purposes was £528 8*s.* 0*d.*

TULLYMET. — Recognition services took place in this church on July 6th, when Mr. D. G. Forbes, student of Baptist Union of Scotland, was inducted to the pastorate of the church at Tullymet, as successor to the Rev. Donald Grant, who has laboured for upwards of 40 years in that district. The Rev. John M'Lellan, Edinburgh, Theological Tutor of the Union, introduced him to the church in a few well-chosen remarks bearing upon the duties of the pastor and the people. Mr. M'Lellan then preached a stirring thoughtful sermon on Phil. i. 21, "For me to live is Christ and to die is gain." His discourse on what life and death may and ought to be was listened to and thoroughly enjoyed by the largest congregation which has met in the church for some years. In the evening the new pastor addressed the people on the words, "Not by might, nor by power, but by my spirit, saith the Lord," Zech. iv. 6. Mr. Forbes Jackson, M.A., and Colin Chrystal, minister-elect of Coatbridge, fellow students of Mr. Forbes, also took part in the services. The former gave a brief address on the words "Live in Peace," the latter on the washing of the disciples feet. As the people in the district have been looking forward with interest to Mr. Forbes settlement we hope that his work among them may be followed by the divine blessing.

NOTICES TO CORRESPONDENTS.

"Nobody"—We must adhere to the rule not to insert a letter when the name of the writer is withheld. Apart from this, however, we doubt whether it would be wise to insert it in the present stage of the education question.

"C. L."—Yours received. We do not think the letter advances the discussion, which we think should now draw to a close.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of August 1884.

CHURCH NOTICES

Church.	Minister.	Hours of Service.	
		Sabbath.	Week-day.
Broughty Ferry—St. Vincent St.,	Arthur W. Oakley.....	11.15 and 6.30	Wed. 7.30
Dumbarton Dennyston Hall, William Street,.....	John M'Lean,.....	11.15 and 6.30	Wed. 7.30
Dumfries Tabernacle, Newall Ter,	William Muir.....	11 and 6	Tues. 8
Dundee—Long Wynd, Nethergate,..	Wm. Tulloch.....	11 and 6.30	Thurs. 8
Edinburgh—Dublin Street,.....	William Landels, D.D.,..	11 and 6.30	Thurs. 8
,, Duncan Street, Newington	John M'Lellan,.....	11 and 6.30	Wed. 8
,, Marshall Street,.....	Alex. Wylie, M.A.,.....	11 and 2 15	Wed. 8
,, Rose Street, ...	.....	11 and 6.30	Wed. 8
Falkirk Masonic Hall.....	Walter J. Mathams	11 and 2	Thur. 7.30
Glasgow Adelaide Pl., Bath St.,	D. P. M'Pherson, B.D.	11 and 2	Wed. 8
,, N. Frederick Street,....	John Urquhart	11 and 2	Wed. 8
,, John Knox Street,.....	P. J. Rollo,.....	11 and 2	Wed. 8.15
,, Copeland Road, Govan	Jervis Coats, M.A.,.....	11 and 6.30	Wed. 8
,, Cambridge Street,.....	Robert Howie	11 and 2	Wed. 8
,, Sister Street, Bridgeton,	W. Johnston Millar.....	11 and 7	Wed. 8
,, Queen's Park, P. Edward St. Vict. Rd.,	.....	11 and 6.30	Wed. 8
,, South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. Elliott, ...	11 and 2	Wed. 8
Greenock—Orangefield,.....	Robert Macnair, M.A.,...	11 and 2.15	Wed. 8
Hawick—Baptist Chapel,.....	Wm. Seaman,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. Wilson.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,....	Alex. Bisset	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	Oliver Flett, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	Walter Walsh,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	George Yuille,.....	11 and 2	Wed. 8

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SCOTTISH
BAPTIST MAGAZINE.

Receiving Christ as a Stranger.

By Rev. Professor A. B. Bruce, D.D., Glasgow.

"I was a stranger and ye took me in."—MATT. xxv. 35.

IN the representation of the final judgment of which this text forms a part, Christianity is stated in terms which fit it to be the ground of equitable judgment for all nations irrespective of place and time. The principle of judgment is the way in which men have received Christ. But as many may be ignorant of the historical Christ, judgment proceeding on this principle is made compatable with equity by putting in Christ's stead any object of charity that may be at hand. To love this object is to love Christ, and to win his favour.

No particular in this remarkable judgment programme is so testing as that in our text. The other representatives of need appeal at once to pity. The case is obvious. Hunger, thirst, nakedness, sickness, bondage; these speak for themselves, and every one knows what they mean. They are their own evidence, and they touch a sympathetic chord in every heart. It is possible to resist the appeal and to turn the sufferer away, but we cannot help being conscious that there is something to resist, a claim to be put aside. With the stranger the case is different. In his state also there is much to call forth sympathy, but the repellent forces are greatly more powerful. There is room here for suspicion and distrust. We know not whence he comes, nor with what intent he appears at our door. Then there is often much about a stranger come from far—dress, language, manner, features, that impresses us involuntarily with a sense of foreign-ness. All our affection for what is familiar in home, friends, neighbours, tends to make us cold to such as are outside these circles.

On this account it may be confidently assumed that the man who forgets not to entertain strangers is a man of generous trustful spirit. Doubtless, he himself may get a benefit. It may turn out now and then that he has entertained an angel unawares, in which case the benefit received will prove greater than the benefit conferred. But entertainment is never granted to the stranger with that expectation. A man of a narrow selfish nature is unable to believe in the possibility of a stranger turning out an angel, and so he invariably loses his chance. It always seems to him a case of giving, not of receiving a benefit; of giving, moreover, probably to no good purpose, a mere

throwing away of sympathy. Therefore he leaves other people to discover the angel. That once ascertained and generally accepted, he will be very ready to entertain the angel with great parade of hospitality. But, alas! the angel is an angel no longer, at least to him. He brings no blessing to the entertainer's dwelling.

These things are a parable of somewhat analogous in the spiritual sphere. In this sphere there is not only such a thing as kindness to an ordinary stranger being imputed as kindness to Christ, but it is possible to receive Christ Himself coming as a stranger. And wherever this happens, there we may be sure is Christian sincerity. It is a testing act. There also, let me add, is full Christian bliss. No joy like that of him who admits the unknown One, and discovers by degrees who He is whom he has welcomed as a guest.

In attempting to illustrate the nature of this spiritual experience, which we call *receiving Christ as a stranger*, it will be best to begin with the reception Christ met with when he lived on this earth.

During His earthly life our Lord was emphatically a stranger. Those were the days of His humiliation, when he wore a disguise to the eye of the world, and none could detect the celestial visitant save men of humble honest hearts. Observe how fully this statement is borne out by the facts. Who were they who refused the stranger admittance? The Rabbis, Scribes, and their disciples, the men of legal lore; those who had a reputation for wisdom and sanctity, or greatly coveted such a reputation: these were almost all against Jesus. They turned the stranger at once and unhesitatingly from their door. Why? Because, like men of the world, they were accustomed to side with that which was established, and had influence and power at its back; and there was much about Jesus new and strange, and his position was weak and isolated. That He was from Nazareth was of itself enough to condemn Him; could any prophet come from that quarter? As their acquaintance with His ways increased they felt more and more justified in the attitude of antagonism they had very early assumed. The companion of the bad, the Sabbath breaker, the neglector of fasting and ceremonial ablutions, did we not well to refuse Him our confidence? They did plausibly at least. They could easily justify themselves at the bar of public opinion for so acting, and even by so acting increase their reputation for sanctity. For there is nothing by which a man is likely to get more credit in what is called the religious world than by coming out prominently in the defence of the conventionally true and holy against one who seems to be a setter-forth of strange gods, a bringer-in of new customs in religious thought and action. He shall be hailed champion of the faith, his head shall be crowned with laurels, his purse may even be filled with gold. Yet this hero, this popular idol, may be a man of very mean spirit, selfish, ambitious, vain, worldly minded. Such in the judgment of Jesus Christ were the men who rejected Him. He said to them in effect, "By your general deportment, and by your treatment of myself in particular, ye make yourselves highly esteemed; nevertheless, that which exalts you in the world's opinion is to God who knoweth the heart even an abomination." Doubtless a

witness in his own cause may plausibly be suspected of partiality. But we can see for ourselves that Christ's judgment was just, and that the zealots for the traditionally true and holy in his time were not genuinly good and godly. They were always on the winning side; the side of custom, numbers, and social prestige. They did their works to be seen of men. They let their light shine so that they themselves at least were glorified whatever came of God's glory. They garnished the sepulchres of the long dead prophets, for that was popular; they persecuted the living ones, for that also was popular. People who thus act stand convicted of making self their chief end. "By their deeds ye shall know them."

Such were they who took not the stranger in. Who on the other hand were they who gave Him a warm welcome? A poor, despised, and to all outward appearance, despicable company; a motley band of ignorant, disreputable, socially insignificant men and women, of whom one might speak with every shew of reason and truth in the most contemptuous and abusive terms. No great advantage, one would say, to be received into the huts, hovels, and hearts of such people! Better almost for the stranger to remain without a place where to lay his head! So certainly to appearance, yet not so in reality. Not so, thought Jesus. He was thankful for the harbourage thus afforded. He even went so far as to thank His Father that though the wise and learned and reputedly holy withdrew from Him their countenance, He was received with faith and love by such as were babes in legal lore, bankrupt in character, social outcasts. And He regarded this band of followers with kindly appreciative eye, believing that in spite of appearances there was a root of goodness in them that under His fostering care would grow to something spiritually valuable. True, a man whose back is at the wall is apt to think very partially of those who espouse his cause. First adherents are accredited with exceptional merits. Must we ascribe this common infirmity of initiators to Jesus? Must we say that Matthew the publican and Mary of Magdala and their companions owed all their good qualities to the imagination of a grateful Master? No! for we can again see for ourselves that certain important spiritual qualities revealed themselves in the humble disciples of the Nazarene. They had openness of mind. Their very ignorance made them readier to receive the Christ coming in unexpected guise. It protected them from the prejudices of minds preoccupied by theories as to what sort of Messiah was to be expected, whence and in what character He should appear. They had also simplicity of heart. Whatever might be amiss in their lives, they had not yet lost the instinct of childhood, which is so quick to discern goodness. Babes in learning, they were babes also in this that they knew a good man when they saw him. They had, moreover, courage to trust their better instincts, and to say right out, This is a good man, and to join his society fearless of consequences. Happily they had little to fear. Society already thought as badly of them as possible, so that they could not make their condition much worse by joining the company of Jesus. Once more, out of their very sinful-

ness sprung a quality of supreme value in a disciple—the power to appreciate Christ as the Sinner's Friend. They felt their need of salvation, and they clung eagerly to one who seemed both able and willing to save.

These first disciples received the august Stranger, knowing only very imperfectly whom they were receiving, or what blessings He brought with Him. But it was their felicity as disciples to learn this fully after they had taken Jesus into their hearts. They found that His presence brought peace to their conscience, light to their mind, hope to their spirit. He taught them that their sins were forgiven, that God was their Father, that the evil past was no insuperable barrier to future holiness; that on the contrary they might rise through that past rightly used to higher things, so that the last in depravity might become the first in sanctity. They found in His society an inspiration and an aid to the life of wisdom and purity. Hearing His words, witnessing His deeds of grace, looking on His benignant face, they underwent an insensible transformation, cherishing new affections, forming new habits, forgetting old ones.

How much better to belong to the company of the "babes" than to that of the "wise and prudent" who rejected Jesus! That is apparent to all now. But just because it is, the professed followers of Christ may well be jealous of themselves, lest unwittingly they be of the wrong company. At this late epoch counterfeit discipleship is very possible, and one anxious to be right may be ready to ask, how shall I know that I follow Christ for his own sake and not for sake of advantage; that I am not one of those who "love much to walk with him in the street, if the sun shines and the people applaud him." Such an one may think those to be envied who lived in the days of our Lord's humiliation, when Christianity was in its infancy. But there is in truth no occasion for this feeling. For there is no time at which it is not possible to entertain Christ as a stranger. Indeed it may be said that true faith in its beginning always takes this form. Christ's coming is ever of the nature of a surprise. His second coming is compared to that of a thief in the night. His first coming was like to that of a stranger. He came into the world in this wise; not as men expected, not according to theory and preconceived opinion. All men were taken by surprise. The Pharisees were surprised; they had looked for a Messiah coming in worldly power, pomp, and pride. John the Baptist was surprised; he had expected a Messiah with less love and more judicial severity. His own disciples were surprised; they had not counted on crucifixion as a possible element of Messianic experience. They had to believe in spite of surprises; every step of discipleship had to be taken in a new territory where custom had made no road.

More or less Christ's coming is ever on this wise. He comes to the door of our heart, not in familiar, but in unfamiliar guise. "Behold a *stranger* at the door." Early religious training makes us acquainted with the Saviour after a fashion, but we find that the Christ revealed to our faith at the crisis of our spiritual history is very different from the Christ of our preconceived ideas. He comes not

in trite religious phrases, or stereotyped forms of theological thought, or approved methods of conversion; not as the Christ of the creed, or the catechism, or the school, or even of the pulpit; but in "another form," as of old after His resurrection He appeared to two disciples "as they walked and went into the country." He appears too, not infrequently, at unexpected times, and in unexpected places; not in the church where one might most expect to find Him—ah, how seldom comparatively is He met with there! not in the crowded religious meeting, not in ecclesiastical assemblies—not there, but in solitude, in the sick-room, in the far off land where the prodigal is brought to his right mind by the sorrows that overtake evil doers. Just in those places where we would most confidently affirm Christ is not, "there standeth One among you whom ye know not."

To recognise Christ coming in unlikely places, at unwonted times, and in strange mien, is not easy. The apparition scares, perplexes, gives rise to doubt, mistrust, apprehension. We have no sure guide to identification; we get little help from our fellows; we must believe, as we must die, each man for himself. If we are in the least degree desirous of an excuse for unbelief we shall easily find it. The evidences of Christianity are not convincing; the awakening word comes from a suspicious quarter, from some book of doubtful orthodoxy; the serious thought which intruded itself for a moment amid scenes of thoughtless pleasure was a morbid scruple, evil fruit of an over-strict religious upbringing; the solemn musings of the sick-room were but the natural effect of low spirits, which pass away when health returns. Only if our hearts are true, and our consciences are tender, shall we discern the Lord of the human spirit through all disguises, and pushing aside all pretexts of insufficient evidence, suspicious tendency, and puritanic superstition, and the like excuses for unbelief, open our hearts to the Stranger, exclaiming with Thomas, "My Lord and my God," or with Saul of Tarsus, "Lord, what wilt Thou have me to do."

As Christ may, yea must be, received at the first as a stranger, so we shall not lack opportunities of receiving Him in the same capacity in the course of our experience, opportunities supplying ample means for testing and attesting our sincerity.

For example: Christ comes as a stranger in the form of some new truth or movement, some unpopular though genuinely good cause, much resisted, greatly evil spoken of, unsupported by any powerful backing, urgently in need of help and yielding no benefit to its supporters beyond the pure pleasure of being on the side of right. He came in this form at the Reformation in the person of Luther, calling on men to cease from painful efforts at self-salvation, and to accept the saving grace of God in humble simple faith. To receive Him so coming in the sixteenth century was a much more decisive test of sincerity than is taking prominent part in a centenary celebration which may proceed from very mixed motives; insomuch that in all such celebrations of great men and events of other ages there may be as much of the spirit of the world as of the spirit of God, a fact justifying us in regarding them as of very secondary importance,

They who receive Christ coming as a stranger at such historical crises as the Reformation are "of the truth." They run risks which severely test sincerity, but they have their reward. Their's is the sweetness of truth not learnt from traditions of men, but from the Father in heaven; their's the joy of being associated with the glorious company of the apostles, prophets, and martyrs, the pioneers of the kingdom of God, whose lot it is to be persecuted and evil spoken of (for those who receive Christ as a stranger, become themselves as strangers on the earth), but who are sustained by the sense of a high vocation, and endued with invincible buoyancy of spirit.

It is not the lot of all to live in great critical epochs. It may be said, however, that there is no age in which the cause of Christ does not assume some new phase of greater or less moment, so that every man has an opportunity of shewing what spirit he is of by the reception he gives to the Head of the church coming to his generation as a stranger.

Passing from this I remark, secondly, that we find opportunities of receiving Christ as a stranger whenever it is in our power to perform acts of kindness of which no one but God is witness. The Pharisee does his good deeds to be seen of men; acts of piety and charity not observed by the world appear to him wasted. The works of a true disciple of Christ may also be seen of men; but that they be seen is not his concern. He finds pleasure in acts that are seen only by the eye of God. If this be a mark of sincerity none need remain in doubt. How easy to discover opportunities for beneficent acts of which the world need never know, among poor relations, in the lanes and closes of our cities, in the lonely garret where honest worth patiently bears the burden of poverty, among strangers coming into our great centres of population to engage in the struggle for existence whom a kind word or deed at the right moment may materially benefit.

Again: We may receive Christ as a stranger in the person of Christians of other communions with whom, through prevailing divisions and the unbrotherly spirit they too often engender, we are tempted to have no fellowship. Christ has many a true disciple in religious associations of which minds dominated by the spirit of party are not accustomed to think well. It is something even to bear this fact habitually in remembrance; for there is a constant temptation to forget it. Insensibly we slip into the habit of regarding our branch of the church as synonymous with the kingdom of God. Such limitation of sympathy is not incompatible with religious sincerity, but it betokens a very inferior type of Christianity; one whose watchword is "first, the denomination, second, the kingdom of God and His righteousness." We come nearer to Christ's mind by inverting the order. That however, is easier said than done; not less difficult perhaps than to put the kingdom of God before food and raiment. This is the difficulty for the man of the world; the other is the difficulty for the religious man. Therefore it is in truth no small matter even to remember habitually that Christendom is a much larger thing than this or that particular church. It is a still

greater matter to make a constant effort to minimize the evil of division by a wide fellowship of saints as we have opportunity, declining to relegate such fellowship to the apostles' creed, to the invisible church, or to the world to come. Perhaps when we have more fully imbibed the spirit of Christ we shall reach a higher platform still, on which we shall see that many of our divisions are unnecessary, the fruit of human infirmity.

Finally, we may receive Christ as a stranger in the person of the *churchless.* Probably we have been accustomed to look on these as people who have no part or lot with Christ, and as a class are ignorant, godless, immoral. In this harsh judgment we may be mistaken. It is possible that a not inconsiderable number of the churchless are persons who fear God and do right, but who through the short-comings of church men, the formality of our worship, the prevalence of a worldly spirit in ecclesiastical affairs, the unskilful or unsympathetic presentation of the gospel, the unreality of church fellowship, have become indifferent to churches, and got into a way of thinking that they can do very well without them. It is not unlikely that so long as our religious divisions remain unhealed this class may increase. But apart from this class, and thinking only of those whose lives are far enough from being exemplary, we shall do well to abstain from heartless, self-flattering judgments, as if the good were all with those who go to church, and the bad with those who stay at home. Let us remember the stern saying of our Lord, "The publicans and harlots go into the kingdom of heaven before you." There is another thing which, if we are in sympathy with Christ, we shall remember, viz., that even in the most degraded of our fellowmen there are infinite possibilities of good, a true self longing to be set free from the bondage of evil, a Christ struggling to be born. So thought Jesus; hence his frequent intercourse with the outcasts of Jewish society. He laid Himself alongside these lost ones that by human sympathy He might win their confidence, and by cords of love lift them out of degradation. Let us in this enter into Christ's mind. Let us see Christ in germ in every man, even in the most depraved. So doing we shall have the satisfaction of receiving Christ not alone in the sick, and hungry, and poor, but even in the sinful. And we shall have the further satisfaction of making some of our fallen fellowmen acquainted with One to whom hitherto they have been total strangers, and helping them to recognise in Him their best friend. How striking to think that Christ cares most for those for whom society cares least! How happy for the commonwealth could the class in question be persuaded of this indubitable truth! How happy for the church were she to make it her chief business to achieve the task! Then should she be indeed the light, the leaven, the salt of the earth.

THE needle of the compass will not settle until it points toward the polar star, and so the soul can find no lasting peace until it turns with full purpose of faith to Christ.—*Golden Rule.*

His Answer.

All day long I'd toiled and laboured,
Busy with my household care;
Feet and hands and brain were weary
With the work each had to share.

But at length the darkness deepened;
Twilight shadows round me prest,
And I ceased the busy labour,
For a little time of rest.

O'er me then there came a longing
To sit down at Jesus' feet,
There to leave each weary burden,
There to find a rest complete.

So, with reverent, eager footstep,
Sought my 'customed place of prayer;
And with longing, humble spirit,
In the twilight knelt I there.

Long I prayed—or tried to, rather—
Told Him of the cares and fears,
Sought His pardon, His forgiveness
For my sins, with many tears:

Sought for peace, and rest, and comfort,
Sought—and yet I found it not,
And my soul cried out in anguish,
Lord, my God, hast thou forgot?

Then I, breathless, paused a moment,
For I knew no more to pray;
And then in that deep silence
A still voice seemed to say,—

"Thou hast spoke so fast and eager,
That I could not well reply:
Cease thy speaking—only *listen;*
I will *answer* by-and-by."

Awed and hushed, I bowed my spirit,
For His mild rebuke I felt;
And in silence deep, unbroken,
At His blessed feet I knelt:

Almost breathlessly I waited,
Listened for my Master's word,
Till I knew that He stood by me,
And His tender voice I heard:

"*Trust me* child, whate'er befall thee,
Though I sorely chasten thee,
When I lead thee through the waters
Follow on, and *trust in me.*"

'Twas His answer,—blessed message
That He whispered to me there;
And I rose refreshed and strengthened
From that holy place of prayer.

And the lesson that it taught me,
I have treasured in my heart.
We remember that He told us
Mary chose the better part.

And so He would have *us* ofttimes
Sit in *silence* at His feet,
Listen for the gracious answer,
And find rest and comfort sweet.

N. S., in the "Watchman."

PLAIN straightforward morality and every-day righteousness are better than all emotion and all dogmatism and all churchism, says the world, and Christianity says much the same; but plain straightforward righteousness and every-day morality come most surely when a man is keeping close to Christ.—*Maclaren.*

WE have but chewed the husks of religion, which are often bitter, and have never eaten the kernel until we feel that there is nothing in our power that we would not do for God, and nothing in our substance we would not give to Him, and nothing in ourselves that we would not consecrate to Him.—*Spurgeon.*

Readings in Genesis.

IX. God's Mindfulness of Noah.

By Rev. P. J. Rollo.

"And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen" (Gen viii. 1-5). "And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth" (Gen. ix. 8-17).

THERE are some bright spots in this dark history. We are told that to the last the spirit of God strove with that abandoned race, and that their condition grieved Him to the heart. How many were the warnings they received—how long their probation? And when reformation had become impossible, was not destruction the greatest mercy they could have received? How much better that they should perish at a stroke, than that they should be left to rot gradually away in their own hopeless abomination.

But the brightest spot in the gloomy record is God's mindfulness of Noah. What a history of divine thoughtfulness is the story of that good man's life. Long before the destruction comes, the Lord enables the soul who loved Him to make every provision, not only for his own safety, but also for the security of every member of his family. And when at length the appointed time had come, God again

remembered Noah, "And the Lord said, come thou and all thy house into the ark." Of the "times and seasons" the preacher of judgment knew nothing; but he left them where he left himself, in the hands of God. And God remembered. Again when the great work of embarkation had been accomplished God remembered his servant. "God shut him in." It was the divine seal to the willing labours of a faithful soul, and the divine guarantee of his safety. What a world of assurance it contained. "Fear not," it told him, "though the windows of heaven be opened, and the fountains of the great deep are broken up, since the God who made them both hath shut you in." This sublime assurance alone would turn the storm-tossed ark into a pavilion of God—a secret place of the Most High.

And does not the great Friend who gives us such timely warning when warning is needed, who says to us "now is the time," when decisive action is required, also shut us in when overwhelming blasts of trouble blow? Sometimes it may be in the secret of His intervening presence, sometimes in His recognition of the ark of our own contriving, sometimes in the net in which our enemies imagined they had snared us. But, whatever the circumstances, how serene the soul who has recognised the high hand by which he has been shut in. Daniel feared not in the lion's den, nor the faithful three in the sevenfold heated furnace, nor Peter in prison, nor Paul condemned to execution, because they each recognised that it was God who had closed the door upon them. And this is the knowledge which keeps the faithful calm in every emergency. Sometimes it seems hard to him to be hemmed in on every side, and confined so long within such narrow bounds—to be so limited in his desires, so crippled in his efforts; but how soon does he learn to prefer the smallest cell into which God has shut him, to the utmost extent of Godless liberty, as experience teaches him the merciful intention of the divine imprisonments.

And, next, we find that God remembered Noah in the ark. Five months had he been there inclosed, floating through the desolate world, on the increasing flood. As week after week passed by, so long after the waters had done their work, and no sign of deliverance appeared, would it have been wonderful if even the strongest faith had deemed itself forgotten? With what tenderness of divine compassion is the announcement therefore laden which tells us that God remembered Noah; and not him only, but the most insignificant living thing that was with him in the ark. Not that He had not always remembered His servant, but now He remembers him in a special sense, that He may deliver him. It was high time for God to remember thus; for had there been a longer delay famine would have wrought havoc within the ark, both upon man and beast. But God never forgets though He often delays; and if He is never before His time, He is never behind it. "The love of God watched even when His anger punished; nor did His anger last longer than His wisdom demanded."

And how many have been thus remembered by their Maker. They have been shut out from the world, and shut in upon them-

selves, by sickness, poverty, bereavement, or old age: in the frail ark of their perishing nature, they have drifted far and wide on the pitiless waters which have engulphed so many of the old familiar faces, and destroyed so many of their most precious earthly treasures. And still, shut in though they be on every side, they can feel the waters heaving beneath them, and know that they are being yearly borne into deeper loneliness, and greater extremity. As they cry to God, who deigns no answer, but still allows His prisoners to float outwards on their seemingly barren and aimless course, it is no wonder if they sometimes think He has forgotten them. But "oh thou afflicted, tost with tempest, and not comforted," think how God remembered Noah. Neither has He closed *you* in to think no more of you. He has imprisoned you for your salvation, and will hold you prisoner no longer than is necessary for your highest good: and uselessly though you seem to float on the listless waves of a stagnant life, He is guiding you straight to the destined haven. Bide but His time, and you will find that nothing has been taken from you but what was well lost, and that you have been carried, a new man, into a new world, whether this be in time or eternity.

And when at length the prisoners of God had been liberated from the ark in which they had been shut up unto salvation, God again remembered Noah. The rescued one was made to feel that the offering which he so fittingly presented was sweetly acceptable to God, that all the riches of the earth were at his disposal, that the world would never again be destroyed, and the human race never again degenerate unto monsters, whatever might be the fate of individuals—that his life, and all the life which had been preserved together with his, would henceforth be sacred in the sight of heaven, and protected by the most awful laws, and that he should ever increase in every earthly blessing. Nor was the God who thus remembered Noah content with the simple declaration of his covenant of love; he ratified it by repeated words of love; and so at length over the earth, man, and the lower animals, now bound together by a mysterious tie that never can be severed, the soul-cheering sunshine of the divine goodness shed its rays, driving away all the dark clouds before it.

Of this covenant the rainbow is the sign. Whenever in its beauty it rose before the eye of Noah his heart would be thrilled by the thought, "God is also looking on it, and He remembers me." Not of course that the rainbow now for the first time spanned the heavens, necessarily it had existed long before; but now first it stands forth as the divinely appointed symbol of the divine remembrance. As the starry night reminded Abraham that God would remember, and was henceforth no longer a manifestation of the glory of God alone, but a special declaration of His faithfulness to His servant, so the rainbow reminded Noah that God would never forget him. There eye meets eye, the eye of man looking upwards in humble trust, the eye of God looking downwards in loving faithfulness. God looks at it and remembers His covenant; man looks at it and remembers the divine faithfulness. No symbol could have been more appropriate. What a universal feeling the poet expressed when he wrote:—

"My heart leaps up when I behold
A rainbow in the sky;
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die!" *

And well might he say so. For what thinking man could look up at the arch which with such magic, silent speed covers the clouded region of the sky, whilst from the other part already bright and serene the sun pours down his conquering beams, and not feel his heart uplifted within him. As has been finely said, "Its beauty delights the eye whilst its grandeur elevates the mind; it teaches the omnipotence of God, but still more His love; when the flashes of lightning have ceased, and the roaring of the tempest is silent, its chaste brilliancy falls like morning dew on the desponding heart; admiration and gratitude mingle in the breast; and when the pearly bow then appears like an eternal bridge to connect heaven and earth, the soul rises on the soft wings of veneration, disturbed by no doubt, and awed by no fear, to those regions where love and beauty never cease." † No wonder, then, that all the ancient nations associated with the rainbow the loftiest thoughts of their religion. The Greek word for rainbow signifies union, referring to the union of heaven and earth, of which it was the picture; and to the Greek it was the beautiful pathway by which the peace-restoring Iris passed from heaven to earth. Homer declares it to be a divinely appointed sign to many nations, "like the rainbows which Zeus fixed in the cloud a sign to men of many tongues," though what meaning he attached to the word we cannot determine. The Persians have a picture of an angel descending on the rainbow, and before him an old man kneeling in worship. The Hindoos regard the rainbow as the symbol of the peace which appears to men when the war in heaven is silenced. Yet what are these but broken lights of the radiant truth which shines upon us here. No wonder that with such a symbol before them of the divine faithfulness which crowns with sunshine every storm the Jews repeated, at every appearance of the rainbow, the rabbinic doxology, "Blessed be Thou Jehovah, our God, King of the world, ever mindful of Thy covenant, faithful in Thy promise, firm in Thy word." Nor need we marvel that John saw a rainbow in heaven over-arching the very throne of God. For there, too, we know there is mystery, expectation, longing; and there, too, over-arching all, divine faithfulness, and all-victorious love.

Here, then, amidst the oft-recurring storms of time may it ever speak to us, as with a sweet cheering voice from a higher and brighter world, of the perpetual renewal of the divine promise. For, ah! what avails it that God remembers if we forget, that His eye is fixed upon the bow if ours no longer meets it. The divine faithfulness can only be a joy and a blessing to the faithful. As with profound truth Luther said, "Therefore it all comes to this: as I present myself to God, so does he present Himself to me."

* Wordsworth. † Kalisch.

Present Prospects of the Gospel in Athens.

By Rev. Oliver Flett, DD., Paisley.

FROM Italy to Greece is not a long way—about two days sail; but the difference between the two countries is great. In population, in wealth, in political stability, in religious advancement, Greece is immeasurably behind Italy. The soil is poor, the people are few, the civil fabric is yet but new and slender. Only the scenery, and traditions, and ruins, are grand. Yes, the aspirations and dreams of the people are correspondingly grand. Though few, and for the most part poor, the people are Greeks. In this lies their hope of future greatness. It is this also that makes the Greece of to-day an object of interest to the Christian observer. In Greece the language of the New Testament is spoken as the vernacular, and the writing on the sign-boards and corners of the streets is familiar to one who has not forgot the Greek he learned at school and college.

Christianity, nevertheless, is at a low ebb. Like other things it has suffered during the long and dreary times of Turkish oppression—out of which the country has scarcely yet emerged. But with the new social and political life of the nation it may be expected to rise. At the present stage, however, the very intensity of this life is a barrier to the progress of true Christianity. For whatever reason—probably with the view of its being rendered as strong as possible—the national life has been identified with the historical orthodox Greek church. This church is thus regarded as an essential integral of the state. What, therefore, touches it is looked on as touching the state. To be a true Greek patriot, one is expected to be an upholder and member of the State Church. To be a Protestant, and form and maintain a church outside the State Church is looked on as a sort of treason to the State. The Greek who dares to do so is socially ostracised. The Italian Cavour's idea of a "Free Church in a Free State" has not yet got a place in the minds of Greek statesmen and social leaders. It is this that makes the work of preaching the Gospel in Greece so utterly up-hill, and so beset with difficulty. Yet it is being attempted, and some measure of progress is being attained.

From the Greek Church itself little need be expected in the way of gospel effort. As in the Latin or Roman Church, the "service" is mainly a thing of shew and ceremony. There is choir singing and recitation of prayers and passages of scripture; but scarcely anything in the way of preaching. What meets the people who come to the churches is a spectacle—something enacted by the priests, but nothing to lay hold on them and enlighten their minds, and move them to intelligent and personal worship. The only hopeful feature about

this "service" is that it is carried on in the language of the people. The portions of scripture read and chanted can be understood by the congregation; and this of itself lifts the Greek service in Greece far above the Latin—which is now even in Rome itself gone through in an unknown tongue.

What is pre-eminently wanted in the Greek church is gospel preaching. In order to this the priests require to be spiritually enlightened, and to find room for preaching consistently with the due performance of the legal and orthodox "service." This does not seem an impossibility. But somehow it does not take place. As men become personally enlightened in gospel truth they (for the most part at least) feel constrained to go outside and preach to their countrymen from an independent position. The air of the orthodox State Church they feel to be too stifling for the new life that has entered into their souls.

Two such men we had the pleasure of meeting while in Athens, the Rev. M. D. Kalopothakes, and the Rev. D. Z. Sakellarios. Both are Greeks, and both as enlightened Christian men have seen that their true place as preachers of the gospel is outside the State Church.

Mr. Kalopothakes is connected with the American Presbyterians, and has a plain and unpretentious looking church and house, very well situated on the eastern side of the city, not far from the ruins of the temple of Jupiter. Besides preaching on the Sabbath he has classes on week evenings, and issues two monthly periodicals—one of them being specially designed for the young. He has enjoyed the advantages of residence and theological training in America, in which country also he obtained his partner in life. He is thus sustained by association with America, and in this way is enabled to bear up against the social ostracism which is the penalty in Athens of independence in the matter of religion. He is making headway, sure, if slow, and is laying the foundation for good work in the future.

Mr. Sakellarios is an agent of the American Baptists, and has a church and house in the north west quarter of the city, not far from the new Academy. It is on the second floor and is seated for upwards a hundred persons. When we entered it the Sabbath School was being held, and the children were singing a chorus which we readily recognised as "Hallelujah to the Lamb" (Hallelujah tô Amnō). It was singularly pleasing to hear the happy voices of children singing in a strange land the praise of Christ in the language of the New Testament. After the school the ordinary afternoon service was held, and in form closely resembled our service at home. The singing and the reading we could follow, but not the preaching —which was much too rapid in utterance for ears not accustomed to the pronunciation of modern Greek. It seemed, however, to be interesting to the audience, and was certainly fluent and earnest. About fifty persons were present, and all seemed interested and happy.

Like the preacher already referred to, Mr. Sakellarios has had the benefit of a residence in America, and his wife is an American lady.

Both are able and devoted workers in the Gospel, and are doing good and much needed work. The friends we saw in the meeting seemed quite sufficient for a neucleus for a good church. But the labours already expended require to be effectually followed up. Mr. Sakellarios is now past the prime of life, and stands greatly in need of an assistant. And this leads me to speak of the kind of men wanted as preachers of the Gospel in Greece. If possible they ought to be natives, and to have a few years residence and training in America or Britain. A young man brought up and educated merely in Greece can scarcely be expected to have the moral courage necessary to bear up against the social opposition and prejudice which all outside the State Church have to face. To the native Greek the Greek Church in ecclesiastical affairs is everything, just as—only in an intensified degree, in England, the Episcopal Church is apt to be regarded as "the Church." But to one who is in personal fellowship with the Christianity of America or Britain, it wears a very different aspect. Moral and intellectual courage to stand up and face the social ostracism referred to is an indispensible condition for the successful preaching of the Gospel at present in Athens. In the case of the two men who are now engaged in this work this condition is fulfilled; and they owe it largely to their American experiences and associations. It is sincerely to be hoped that their respective societies will see to it that they be reinforced without delay with men of like minds with themselves.

It may be mentioned that they are the only Protestant missionaries at present in Athens. There is an English Episcopal Church, the minister of which is chaplain to the British Embassy, but he does not even profess to be anything but a minister to the English. His influence is adverse rather than otherwise to the free preaching of the Gospel to the Athenians.

There is also an American school for girls, founded upwards of fifty years ago by the late Dr. Hill of the American Episcopal Church, and presently presided over by Miss Muir, a Scotch lady, who conducted us over the school. It is in a flourishing condition. The premises are large and commodious, and everything is well arranged. About seven hundred children are under training. As it dates from before the formation of the present civil order of things in Greece it has special advantages, and so is permitted to teach religion without being under the authority of the priests. No other Protestant school is now permitted to teach religion, this being deemed the sole province of the State Church priests. This, of itself, shows how far backward things, both religious and political, are yet in Greece. But it only calls for greater exertion and zeal on the part of those who know the value of a free and full preaching of the Gospel.

Till such a preaching of the Gospel is welcomed by the statesmen of Greece, the nation must remain weak and bigoted, and also behind in the race of progress on which it is so anxious to be regarded as running. All true friends of Greece, in common with the friends of the gospel will join in the prayer, "Let Greece flourish by the preaching of the gospel."

Salvation.

By Rev. J. M'Lellan.

FAMILIARITY with certain words and phrases often passes with thoughtless people for an adequate knowledge of the things which such expressions connote. This is notably the case as regards the word which stands at the head of this paper. In tracts and books and sermons innumerable, the word "salvation" continually occurs, but the question is rarely asked: What, according to scripture, does the term mean? Through neglecting to search the Word of God on the matter, it has come about that ideas are prevalent regarding salvation, which fill serious minds with alarm. It is, in fact found that with many, a fragment of the truth is accepted as the whole. What is more common than the statement, that the man who is justified by faith is already saved? He has obtained, it is argued, the forgiveness of sins, and acceptance with God in Christ, and, therefore, though he should suddenly drop down dead he will not be cast into hell. But, if he does not go thither when he dies, then, he must land in heaven; for Protestantism does not recognise a middle place. And once in heaven, perfect sanctification is his. Death is thus the great sanctifier; for when the forgiven man dies he attains perfect holiness at a bound. The great matter, therefore, is the forgiveness of sins. That secured, the rest follows as a matter of course. This is what multitudes regard as the simple gospel. They harp continually on "substitution" and "the blood," seeing nothing in the death of Christ but the bearing of the punishment due to the sinner, by his substitute. To this one point they narrow down the great atonement.

For an interest in the benefits of the atonement, all that is required, we are told, is simple faith, which just means trust. What these people are exclusively concerned about is that the vicarious sufferings of Christ are proclaimed in the hearing of the sinner, and that every assurance is given him that if he only trusts in Christ for pardon, all is well with him. Nothing now remains for him but to love God for having punished Christ in his room; and to rejoice in the full assurance that salvation is now his undoubted and inalienable portion.

Now in this theory of salvation we are certainly bound to recognise a certain amount of gospel truth. The vicariousness of Christ's death is clearly taught in scripture; faith at bottom means trust; the sinner who believes in Christ is forthwith justified; the justified sinner will love God for His pardoning mercy; and the believer, when he enters heaven, is wholly delivered from the pollution of sin. But, then, is this an adequate representation of Bible teaching on the subject of salvation? Certainly not. It is indeed so one-sided that it may be designated "another gospel, which is not another." Underlying the whole representation, one cannot fail to detect a spirit of intense selfishness. The sinner appears to be exclusively concerned

about immunity from future punishment. This scheme of salvation is, accordingly, found to be in the main, if not altogether, a contrivance whereby a bad man may evade the stroke of the sword of divine justice. God is loved solely on the ground of benefits received from Him. To have full assurance and to be happy are the grand desiderata. As to deliverance from sin, *i.e.*, from selfishness, worldliness, greed, pride, ignorance, an unforgiving spirit, surliness, stubborness, laziness, grovelling thoughts and desires, unchristian words and actions—all this is postponed till one gets to heaven! Should the preacher venture to hint that a scheme of salvation, which leaves a man exactly on a level with the world, in spirit and in conduct, will never bring those who build upon it to heaven at all, he will probably be told that he does not appear to understand the doctrines of grace. "Has not Christ," it will be urged, "kept the law, and endured the curse, in the believer's stead? Away with works! We are saved by sovereign grace. Let us hear about grace, and be happy." This is nothing short of turning the grace of our God into lasciviousness. The author of this scheme is not God, but the devil. However happy it makes men, it will land them in perdition. Those who glory in it may prate about sovereign grace, and the blood, and substitution to their dying hour, but they have not known the grace of God in truth, for thus it is written: "The grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world," (Tit. ii. 11). "Faith apart from works is dead," (James ii. 26). The primary aim of the gospel of Christ is not to make men happy but to make them holy. For this end the Son of God lived and died. His name, said the angel, shall be called Jesus, "for it is He that shall save His people from their sins." He "gave Himself for our sins, that He might deliver us out of this present evil world," (Gal. i. 4). "Who His own self bare our sins in His own body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed," (1 Peter ii. 24). Such is the teaching of scripture. Justification is merely preliminary to the real salvation. The cross of Christ saves not only from the curse, but also from that which has exposed us to the curse—sin. And simple faith in Christ does not consist in a mere spasmodical dealing with Him once in a life-time about pardon, but rather, as the apostle Paul puts it, in the surrendering of the soul to Him irrevocably—the yielding up of our whole manhood to Him, to be saved by Him to the uttermost. "For," says the apostle, "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day," (2 Tim. i. 12). A soul committed unto Christ—that is faith.

"But," it may be asked, "is not the believer's salvation sometimes spoken of in scripture as a present possession? Yes, certainly; and it is the discovery of this which has led thoughtless readers of the Word to content themselves with their present attainments. Such expressions as the following, taken out of their context, are made a comfortable pillow of, on which it is thought one may safely

sleep against that day. "By grace have ye been saved," (Eph. ii. 5) "For by grace have ye been saved through faith," (Eph. ii. 8); "But when the kindness of God our Saviour, and His love toward man appeared, not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly through Jesus Christ our Saviour; that being justified by His grace, we might be made heirs according to the hope of eternal life," (Titus iii. 4-7).

Here we have salvation spoken of as an accomplished thing, "Have been saved," "He saved us." What then? Why, of course it is blessedly true. These people were justified and regenerated, and their lives shewed that they were new creatures. They were saved from condemnation, and from the overmastering dominion of sin; but, notwithstanding, eternal life in the full meaning of the phrase, was still to them an object of hope. Let the reader peruse carefully the scriptures from which the above quotations are made, and he will see that while salvation is in a sense a present enjoyment it is at the same time a matter to be earnestly striven after. Not till the crown of life is won is the Christian to regard himself as saved, in the full meaning of the word. This accounts for the large number of passages in which salvation is referred to as a thing of the future. A few quotations must here suffice. We thus read: "Now is salvation nearer to us than when we first believed," (Rom. xiii. 11); "Work out your own salvation with fear and trembling," (Philip. ii. 12); "For a helmet the hope of salvation," (1 Thess. v. 8); "So Christ also having been once offered to bear the sins of many, shall appear a second time apart from sin, to them that wait for Him unto salvation," (Heb. ix. 28). Thus we see that whilst the salvation of the believer is in one aspect of it a present reality, in another it is still in the future. Santification is a progressive attainment, and he who realises it in largest measure is of all men the least satisfied with himself. Perfect santification is perfect salvation; and nothing short of complete conformity to the image of Christ will satisfy the soul that hungers and thirsts after righteousness. Instead of dwelling upon an old experience and drawing comfortable inferences therefrom, the man who makes perfect righteousness his aim will say with the apostle Paul: "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus," (Philip. iii. 12-14). What prayers will daily ascend to the God of all grace from such a man! His moral earnestness will strike all who know him. His mind being saturated with the Word of God, it will be found that his speech bewrayeth him. The preaching that makes him increasingly dissatisfied with himself and more enamoured of Christ, he prizes above silver and gold. He loves God, not merely because of what

He gives, but above all, because of what He is. To be perfect even as his Father in heaven is perfect is the all-absorbing ambition of his heart. Heaven and hell fall into the background with him. He is so ravished with the glory of God in the face of Christ Jesus that merely to escape hell and to dwell in heaven are as nothing in his eyes in comparison with being like his Lord. And the cross, how living and potent it is to him! Instead of regarding it as a mere mechanical contrivance for screening the sinful from wrath, he sees therein not only that which satisfies the claims of God's justice against men, but also that which comes between the sinner and his bad self. He can say with Paul: "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me," (Gal. ii. 20). This is the New Testament doctrine of salvation. Here is a salvation worthy of God, and adapted to man's needs. It is a salvation that really saves. Millions have been transformed into the likeness of Christ thereby, and it will continue to the end of time the only hope of our sin-stricken world. Let us see to it that we accept it for ourselves in its integrity, and having realised its power in our own hearts and lives, let us publish it abroad to earth's utmost bounds.

"The soul, whose sight all-quick'ning grace renews,
Takes the resemblance of the good she views,
As diamonds, stripp'd of their opaque disguise,
Reflect the noonday glory of the skies.
She speaks of Him, her author, guardian, friend
Whose love knew no beginning, knows no end,
In language warm as all that love inspires,
And in the glow of her intense desires,
Pants to communicate her noble fires."

Golden Grain.

LET us not degrade duty by separating the thought of it from the thought of God. Always keep the two together. Duty is drudgery that is not done for Him. From Him alone descend these good and perfect gifts that make us able and strong to do our duty whatever it be. From Him come those deep instincts of our moral nature that, if we give due heed to them, will never betray us into taking wrong for right, being in us as we believe the proper marks of our distinctive human character, and claiming for us a close affiance with the divine. For these moral instincts are not, as some pretend, the quaint result of the formation of the brain that one day must decay and perish; but are reflections in us of the truth and righteousness of that great Spirit from which our spirits have come forth, for

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

ABOU BEN ADHEM.

"Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich and like a lilly bloom,
An angel, writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said—
'What writest thou?' The vision raised its head,
And, with a look made of all sweet accord,
Answered, 'The names of those who love the Lord.'
'And is mine one?' said Abou. 'Nay, not so,'
Replied the angel. Abou spoke more low,
But cheerily still, and said—'I pray thee, then,
Write me as one who loves his fellow-men.'

. . . . . .

The angel wrote and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blest,
And lo! Ben Adhem's name led all the rest!"

ETERNAL LIFE.

"The essence of eternal life is not endless existence. That might be a curse rather than a blessing, were it possible to believe that in God's universe there could be an everlasting curse. The root, the essence of the eternal life is goodness, likeness to God the Eternal. It grows up to its fullness with the growth from human imperfection into the perfect image of the Father which follows the true knowledge of God; for there is a power in the true vision of God's character that changes those who gain the vision into its own likeness. 'We shall be like Him, for we shall see Him as He is." Such a transforming force is there in the true revelation and apprehension of the character of God. He who has really come to know God, to understand His character and will, who no longer fears but loves Him, cannot but be changed into the divine likeness; the image of the earthly must die out of Him. And then in him God's will is wrought out—that will to work out which He gave His Son authority over men—the authority of that love and goodness and beauty of holiness by which, unless we be reprobate, we must be won over to yield ourselves to Him."

"The prayer of the devout Mohametan expresses what has been the innermost desire of innumerable hearts, "Give me, O Allah! a death in which there is no life, and a life in which there is no death." The prayer receives its answer in Christ; in His death our sin dies, and in His life the very life of God is made our own."—*Dale.*

"THE talent of success is doing what you can do well, and doing well whatever you do without a thought of fame. If it comes at all it will come because it is deserved, not because it is sought after. —*Longfellow.*

A Cosy Corner for the Bairns.

By Rev. Walter J. Mathams, Falkirk.

THE VOICE OF A LAD. II.

HERE shall I pray?

Everywhere. There is no spot on earth which cannot be made sacred for prayer. The bedroom, the street, the fields, the school, the church, and the sea. God is in all these places, and can hear the voice of our heart whenever it speaks to Him. Elijah prayed upon Mount Carmel; David by his sheepfolds, and in his palace; Daniel in the den of lions; Peter in prison; Paul upon the deck of a sinking ship; and the Lord Jesus by the sea-shore of Galillee, on Mount Olivet, and in the garden of Gethsemane. Everywhere beneath the sky there is a place for prayer. An American soldier told me that as he lay wounded on the battle-field at Antietam he cried to his God. He could not rise and kneel, his wounds were too severe, and the body of one of the slain lay across him. But there under the quiet stars with the wounded, and dying, and dead all around he poured out his soul in prayer. God heard and answered him. A homeless boy stood in the street hungering for a kind word and a helping hand, but nobody gave to him. Then he thought upon God, and getting behind a pillar of a public building he hid his face in his torn cap, and whispered to his Father all his trouble. In less than an hour a gentleman met him and took him where he found work and food. Once I was in a terrible storm near the equator. The thunder crashed with a force that made the ship quiver from stem to stern. The lightning nearly blinded us, and the wind whistled in the ratlines like the wail of death. We were filled with dismay. Our own faces frightened us as every flash of lightning shewed them white and terror-stricken. There on the slippery wave-swept deck we knelt and called upon our God, and soon the tempest abated. I have seen pilgrims praying in the holy sepulchre at Jerusalem, and Arabs kneeling by their camels in the desert at the going down of the sun. These things will shew you that you can pray everywhere. That God can hear you always even though you go to the "uttermost parts of the sea." Ishmael was under a shrub when he cried, yet he was not out of God's sight or hearing. We are never out of the shadow of the Almighty.

Though this is quite true, and we should never forget it, we must

take heed to our Saviour's words, "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." It is our duty to have a special place for prayer. A spot more sacred than any other where we may speak with God alone. We are told to enter our closet, and "*shut the door.*" We must separate ourselves from the noise and tumult, and go where no earthly eye can see, and no ear listen to our petitions. There nothing will disturb us or draw away our thoughts, and there we can tell our Father all the secrets of our sins and sorrows, which we dare not tell to any mortal friend. But if you are poor you may not find this quiet solitary place in your home. Look for it somewhere else and pray in it. God will hear you. Some have found their places for prayer in the corners of fields, in quarries, in the bows of a boat, and under the forest trees. Search for some retreat where you can be alone. It does not matter where it is. But if you cannot discover any place that is silent and solitary, shut the door of your heart and pray in secret, and your Father "which seeth in secret shall reward you openly."

Children, take delight in prayer. Let the accents of your voice be heard in heaven. It will please God, it will bless you. Prayer will make you brave, beautiful, strong, and pure. It will fill your spirit with faith, hope, and joy. It will enable you to face all earthly trials with calmness. It will cheer your heart in life, it will smooth your pillow in death. "Ask and it shall be given you, seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened." "And God heard the voice of the lad." Let him hear yours to-day crying up to Him for the comfort of His love.

Let us pass on to another point.

God delights to hear the voice of a child singing His praise.

A few days before Jesus died upon Calvary He went into the temple at Jerusalem, and "cast out all that sold and bought in the temple, and overthrew the tables of the money changers and the seats of them that sold doves. And said unto them it is written, My house shall be called the house of prayer, but ye have made it a den of thieves," and He cast them out. As soon as they were gone the blind and the lame came creeping into the temple in search of Him. Little children ran in to see the wonderful Jesus of Nazareth. They followed Him everywhere, for it made them happy to hear His voice and to feel the pat of His gentle hand upon their heads. How eagerly they watched Him as the sick folk came around His feet. But directly the lame began to leap and dance, and the blind to see, their bosoms swelled with gladness, and they ran hither and thither singing out the sweetest of all music. "Hosanna to the Son of David." Did Jesus stop them? No. It cheered His saddened spirit to hear them. I believe it was one of the happiest moments of His life, for the children sang their love, and the poor told out their thanks into His heart. Yet there were some who looked upon the

little ones with angry scowls, and spoke to them with cruel and cutting words. Still the children sang, and the discontented priests and scribes turned to Jesus and said unto Him, "Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Thus He shielded the innocent singers, and confounded their enemies. The praise of little lips was comely in His sight. He looked upon it as the purest and heartiest that can be given to God. His thoughts have not altered since that remarkable day. He is the same now as He was then, and children's voices are as winsome to God as when they sang in the temple.

Children, learn to sing God's praise with all your heart. It is your duty, make it also a joy. David calls upon everything to praise the Creator. Sun, moon, stars, fire, hail, snow, vapours, stormy winds, mountains, hills, fruit trees, cedars, beasts, cattle, creeping things, winged birds, kings, peoples, princes, judges, and closes the long list, "Both young men and maidens; old men and children; let them praise the name of the Lord; for His name alone is excellent, His glory is above the earth and heaven." Children are placed last, and that may be because he thought their songs of gladness to be the best of all. Join the glorious concert, let the melody of your gratitude rise up to heaven. God will hear you and will receive your little hymn of praise as well as the rapturous anthem of His angels.

Why should little children praise God?

Because He has made them, and looks after them with a special care. Because Jesus came to die for them, and to show them how to live true lives before God. Because He will receive them in death, and give them a resting place in His heavenly home. Surely these glorious things should cause you to sing night and day. You should be the happiest of all God's creatures. The birds trill out their thanks to heaven. Butterflies flash their wings in the light, that is their way of praising the Lord. Bees hum their anthems, and brooklets utter theirs as they dash and leap over the stones. Children must not be dumb. It is for you to sing the happiest of all anthems. Be happy all day long. Echo and re-echo your hymns in the air. God will never tire of listening to them.

Now in your early days fasten your school hymns deeply in your memory. Get them "by heart," as the saying goes. They will cheer you many a time as life goes on. When you are sick they will help you to be patient, for they will teach you to rest quietly in Him who alone can help you. In the wakeful hours of the night they will fill you with peace. Many a man has been comforted in the darkest distress by the coming back of an old school hymn into his mind. It will be so with you. Therefore learn them well, and sing them well. Do it most of all for the glory of God, and not merely for your present amusement or future comfort.

Once upon a time a mail-steamer crossing the Atlantic was overtaken by a storm. The passengers feared she would founder. Amongst them was a young man who was returning home to study for the ministry. When the gale was strongest, he stood upon the

deck, and looked up at the sky and said, "Before morning we shall be gone. I shall see the stars no more upon this side of death. I feel sad to leave the world. I had hoped that I should have been a preacher—but there is nothing but disappointment and sorrow here." Just at that moment the faint sounds of a child's voice came up from one of the cabins, singing—

"In heaven above, where all is love,
There'll be no more sorrow there."

It came upon his troubled spirit like Christ's own words of calm, and he was strengthened. The little child did not know what she had done. She had only felt happy, and praised her Creator for His love.

By this short story you can see that it is possible to please God, and to help others by singing our hymns of praise. Do this all your life through. Many will bless you for the help you give them, and God will hear your voice with gladness.

By and-by the end will come. Christ will call you away to Himself. How blessed it will be to pass from singing the praises of God on earth into the kingdom of heaven to sing them there! If we are washed in the blood of Jesus we shall go from the judgment seat into the glorious company of the apostles, and to the noble army of martyrs, and sing the sublime song. "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

Correspondence.

THE GOSPEL IN ITALY.

SIR,—I have read with interest in your Magazine for this month, the paper on the "Present prospects of the Gospel in Italy," by Rev. Oliver Flett, D.D.

Will you kindly permit me to supply an item of information touching the Baptist Italian Mission?

My excellent young friend the late Mr. James Holroyd of Frome started that mission. When first he talked of doing so, many smiled at his simplicity, and predicted utter failure. But he was not to be moved. He believed with Elliot, the missionary among the American Indians, that "prayer, with faith and painstaking, can do anything." He sailed, therefore, from Liverpool (for Italy) in September, 1864. On his way to that port, he spent several days at Southport, talking to me as an old friend, of the object that was so dear to his heart. It was apparent on his return to England, that what he had seen in the land of spiritual darkness, confirmed his resolution to do what in him lay, that it might be visited with the light of the glorious gospel of Christ. He was rejoiced to find the Rev. J. Wall, of Calne ready to go forth, and carry out his noble views. By his personal munificence alone, Mr. Wall was sustained at the beginning, and during the early history of the enterprise, in which he has been so extensively and so richly blest. Now it advances under the auspices of the Baptist Missionary Society, and that society has not on its roll two more devoted, indefatigable, and successful labourers, than Mr.

and Mrs. Wall. We were privileged you remember, Sir, with several other friends, to be present, nine years ago, in Piazza Lucina, at the opening of the Baptist Chapel in Rome, where our brother with his fellow-workers, after many disappointments, is "holding forth the word of life." I could not help thinking then, and I cannot help thinking still, if in heaven the originator of the mission is acquainted with the growth of the mustard seed sown by him—when laughed at—20 years ago, his joy must be now as the joy of harvest. To "him to live was Christ," and though at an early age he closed his eyes on all mortal things, "to him to die was gain." Sainted and dear friend, admiration and love prompt me to lay affection's wreath on thy tomb. May thy "zeal provoke very many!"—I am, yours &c.,

A. M. STALKER.

4 GREENBANK ROAD, REDLAND,
BRISTOL, *August* 19, 1884.

THE COMMUNION WINE.

SIR,—I did not intend to trouble you again on the above subject, as I think all has been said that is likely to tend to profit, and because the continuing of the discussion is causing a great deal of irrelevant matter to be introduced, and even sharp and bitter expressions.

It seems to me that the question is in a nut shell. Is it lawful to use at the Lord's Table the pure, unfermented and unmixed fruit of the vine? if so, and I do not think any one will deny that it is, then I ask, Is it expedient? Away altogether from the considerations which have been mentioned in previous letters, one paramount objection to the use of intoxicating liquor at the table is the terrible risk to the reformed brethren in our churches. I am aware that many of our opponents deny that there is any risk, or that there are any cases where reformed drunkards have been thrown back again to intemperance by using strong drink at the Lord's Table. I am sorry to say I have known several, one in particular, where the person had been in a high position, was reclaimed from intemperance and added to the church, partook (for the first time for many years) of intoxicating wine at the communion, the old appetite was inflamed, it was never again subdued, and a drunkard's grave was the terrible result.

If Scotus will write me and give his real name and address, I shall be glad to furnish him with particulars of several such cases, which to my mind should settle the question. For this purpose I now sign my full name in place of as formerly merely my initials.—I am, &c.,

ROBERT LOCKHART,

9 ROYAL TERRACE,
EDINBURGH, *August* 19, 1884.

Intelligence.

ALLOA.—On Lord's day afternoon, August 10, a meeting was held by Mr. Forbes, accompanied by his choir and many other friends, of which the following spontaneous notice appeared in the "Alloa Circular" of August 13: *Annual Meeting at Gartmoor.*—Sabbath last being the Sabbath before the Fair, was, as has been the case from time immemorial, or at least as far back as the

oldest inhabitant can remember, the great gala day of the young women of Alloa and neighbourhood. On this particular Sabbath in the year, the young women turn out in their summer attire, and parade in groups along the classic banks of this celebrated watering place, in front of a host of admiring young men. Sabbath last was no exception to the established custom, the attendance being as large, if not more so than that of any former year. Formerly the afternoon and evening were spent in idle and senseless frivolity, not very creditable sometimes to those who associated themselves with such gatherings. On Sabbath last a new departure was made from the old custom. The Rev. F. Forbes, of the Baptist Chapel, Alloa, a gentleman who does much good in a quiet way, thought that this was a fine opportunity for the holding of a religious meeting, and accordingly he went up to the dam, gathered a number around him, and delivered a grand and plain discourse to a large gathering, which continued to increase as he went on until he had an audience of several hundreds. The Rev. gentleman began his discourse in the *ad captandum* style, by referring to the rejection of the Liberal measure for the extension of the franchise to the two millions of unfranchised householders in the three kingdoms, and cited the orderly and intelligent behaviour of his audience that evening, as a proof that the working men were able to make a right use of the franchise when they get it. This exordium over the young folks gave him a most patient hearing until the close of the service. At the conclusion the Rev. gentleman thanked them for their attention to what he had said, he being, we doubt not, of the opinion that when we trust the working classes they will not deceive us.

COATBRIDGE.—Special services were held here in connection with the settlement of the Rev. Colin Crystal to the pastorate on Sabbath, August 3. The Rev. Alex. Bisset, Kirkcaldy, conducted the services in the forenoon, taking for his text Eph. iv. 11-12, from which he gave a most interesting and instructive discourse. In introducing Mr. Crystal he testified (from personal knowledge) to his faithfulness and the blessing which had accompanied his ministrations in the past, and what was not always coupled with faithfulness in the same person, that his services had hitherto been very acceptable. Mr. Crystal preached in the afternoon and Mr. Bisset again in the evening. There was a good attendance at all the diets. On Monday evening a soiree was held in the church to welcome the newly settled pastor. Mr. Philip Kelly, senior deacon, Adelaide Place Church, Glasgow, who has for several years been local secretary for the home mission, and has taken a deep interest in the welfare of the church, occupied the chair, supported by the Rev. John Urquhart, Rev. W. J. Millar, late of Coatbridge, Messrs. Graham, Corbett, and Stewart, Glasgow, and Mr. P. Brown, Airdrie. Letters of apology had also been received from the Rev. J. Johnston, Cambuslang, Mr. M'Farlane, Wishaw, and Mr. Grey, Kirkcaldy. After tea the chairman in a brief introductory speech congratulated the church on the harmonious settlement of Mr. Crystal among them, stating that his labours in connection with Coatbridge were now ended, the good work done by the previous pastor and the confidence they all reposed in the present one having led the church up to that point of prosperity where his services would be no longer required. He then called upon Mr. Crystal, who, founding his remarks on the question "Why am I here?" gave a brief outline of how he had been led first to decide for the ministry, how his way had been opened up for the accomplishment of that purpose, and how when he had another course mapped out for himself he had been led in the direction of Coatbridge. Addresses were also delivered by the Rev. John Urquhart, Messrs. Graham, Ramsay, Stewart, Corbett, and the Rev. W. J. Millar, all of which were highly appreciated. Towards the close the customary votes of thanks were given, and the meeting, which was of a most pleasant and profitable description, was closed by the chairman pronouncing the benediction.

EDINBURGH.—DUBLIN STREET.—On Thursday, July 24, Mr. Herbert Dixon, who has recently returned from Africa, gave here an interesting account of the work of the Baptist Missionary Society on the Congo, and especially of his own labours at San Salvador. The dark picture which he drew of the state of the people, bound down by a network of superstitious beliefs and practices, was brightened by several incidents illustrative of the increasing

confidence of the natives in the missionaries, and the influence of the truths they teach on the lives of many who hear them. Letters were exhibited which had been written to Mr. Dixon by boys in the Mission School at San Salvador, some of whom are sons of chiefs and other prominent men in neighbouring villages. Interesting examples were also given of the usefulness of the medical knowledge possessed by several members of the mission in relieving suffering, inspiring confidence, and so opening up the way in the preaching of the gospel. At the meeting on the previous Thursday a letter was read from Mr. Robert Hay, intimating his safe arrival at Victoria, West Africa, and the beginning of his work there. Mr. Hay, it will be remembered, left Dublin Street Church in April last to fill the place left vacant by the lamented death of Rev. Q. Thomson.

HELENSBURGH.—The children attending the Sunday School in connection with this church, had an excursion on Wednesday the 13th inst., to Rothesay. They were accompanied by the teachers, parents, and a number of friends. Arriving at Rothesay a little after twelve o'clock, they proceeded at once to the Public Park, where a plentiful supply of provisions was served out to all present. Various sports were afterwards engaged in, such as cricket, jumping, racing, &c. A number of prizes were given to the successful competitors. The weather was most propitious, which made the outing a very enjoyable one. Great credit is due to Mr. Stewart, superintendent of the school, who spared no pains to make the trip as pleasurable as possible to the children.

HAWICK.—By the death of Mr. John Charles Hawkins, an aged and faithful servant of Jesus Christ has passed away from the church militant to the church triumphant. The deceased was born in Greenwich, Dec. 19, 1799, which place he left when very young for Norwich. It was in this town that he was brought to decision for Christ, when about twenty years of age, and was baptised by Rev. Geo. Gibbs, joining the church under his pastoral care, of which he was an earnest and zealous member until his removal. In the year 1860 he went to reside in Hawick, in connection with the Inland Revenue, and at once identified himself with the Baptist Church of that town. It was not long before the brethren discovered in him those gifts which led them to invite him to become their pastor. In this capacity he served the church faithfully, without fee or reward, until ill-health laid him aside in the year 1871. But in the year 1874, the pulpit becoming again vacant and his health being once more restored, he consented to resume the duties of the pastorate, which position he filled—with occasional help—until the settlement of the present pastor, Rev. W. Seaman, in Feb., 1880. Since that time the infirmities of age have precluded him from any active service in the church; and for the greater part of the past six months he has been confined to his bed, and unable to sustain any lengthened conversation. But the little he said bore testimony to the sustaining power of that Gospel which he so loved to proclaim to his fellowmen. Among his last utterances, he repeated the words, "O give thanks unto the Lord, for He is good and worthy to be praised;" "His mercy is great;" "Enter into His gates with praise;" "They shall serve Him day and night in His temple." On Friday evening, August 8, he peacefully fell asleep in Jesus in the eighty-fifth year of his age. His remains were interred in Wellogate Cemetery on Tuesday, in the presence of a large number of sympathising friends, the funeral service being conducted by the pastor, Rev. W. Seaman.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of September 1884.

CHURCH NOTICES

CHURCH.	MINISTER.	HOURS OF SERVICE.	
		SABBATH.	WEEK-DAY.
Broughty Ferry—St. Vincent St.,	ARTHUR W. OAKLEY.....	11.15 and 6.30	Wed. 7.30
Dumbarton Dennyston Hall, William Street,.....	JOHN M'LEAN,.....	11.15 and 6.30	Wed. 7.30
Dumfries Tabernacle, Newall Ter,	WILLIAM MUIR.....	11 and 6	Tues. 8
Dundee—Long Wynd, Nethergate,..	WM. TULLOCH.....	11 and 6.30	Thurs. 8
Edinburgh—Dublin Street,.....	WILLIAM LANDELS, D.D., ..	11 and 6.30	Thurs. 8
,, Duncan Street, Newington	JOHN M'LELLAN.....	11 and 6.30	Wed. 8
,, Marshall Street,.....	ALEX. WYLIE, M.A., ...	11 and 2 15	Wed. 8
,, Rose Street.	.....	11 and 6.30	Wed. 8
Falkirk Masonic Hall.....	WALTER J. MATHAMS	11 and 2	Thur. 7.30
Glasgow Adelaide Pl., Bath St.,	D. P. M'PHERSON, B.D.	11 and 2	Wed. 8
,, N. Frederick Street,....	JOHN URQUHART	11 and 2	Wed. 8
,, John Knox Street,.....	P. J. ROLLO,.....	11 and 2	Wed. 8.15
,, Copeland Road, Govan	JERVIS COATS, M.A., ...	11 and 6.30	Wed. 8
,, Cambridge Street,.....	ROBERT HOWIE	11 and 2	Wed. 8
,, Sister Street, Bridgeton,	W. JOHNSTON MILLAR.....	11 and 7	Wed. 8
,, Queen's Park, P. Edward St. Vict. Rd.,	.....	11 and 6.30	Wed. 8
,, South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. ELLIOTT,.....	11 and 2	Wed. 8
Greenock—Orangefield,.....	ROBERT MACNAIR, M.A.,...	11 and 2.15	Wed. 8
Hawick—Baptist Chapel,.....	WM. SEAMAN,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street	G. A. WILSON.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,...	ALEX. BISSET	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	OLIVER FLETT, D.D ,.....	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	WALTER WALSH,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	GEORGE YUILLE,.....	11 and 2	Wed. 8

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SCOTTISH
BAPTIST MAGAZINE.

In the Field at Eventide.

By Rev. Dr. Culross, Bristol.

EVERY reader of Genesis remembers the story of Isaac's marriage, told with such artless frankness in the twenty-fourth chapter of that book. The manners and customs that come into view are very different from ours; but the telling of the story has the inimitable charm of nature and reality. The patriarch Abraham, old and laden with years, has lately buried Sarah his wife in the cave of Machpelah. All his regards are now centered in his son Isaac, the child of promise. Being resolved against alliance with the wicked Canaanites, he commissions his oldest and most trust worthy servant—perhaps "this Eliezer of Damascus"—to proceed to Mesopotamia and bring a wife for his son from thence; and at the same time he binds him by oath, making him swear "by the Lord, the God of heaven and the God of the earth," that he will carry out his wishes. We can trace the servant's journey over mountain, plain, and river—it is a well-known route as to its general features—till he reaches Haran. Just outside the town he makes the camels kneel by a well of water "at the time of the evening," while he prays that the God of Abraham would send him good speed, and asks for a token by which he may know the maiden destined for his master's son. His prayer is answered while he is yet speaking. Rebekah ("*the Enchainer*") comes up to the well with pitcher poised on her shoulder like a Syrian maiden to-day, and does just what he had fixed upon as a sign. Wondering in himself—as one who sees the hand of God becoming slowly manifest—the servant watches her movements in silence; and then, taking a golden ear-ring and two golden bracelets, he inquires whose daughter she is, and whether he can have lodging in her father's house. Finding that she is of Abraham's kindred—indeed, that she is Isaac's cousin—he feels sure that the Lord has led him. He is welcomed to Bethuel's house, where he tells his story in all its details, and makes request that the maiden should be given to his master's son. Bethuel and Laban on hearing the story to the end, both exclaim, "The thing proceedeth from the Lord," and willingly consent that Rebekah should become Isaac's wife. After receiving their consent the servant bows to the earth in worship, brings forth rich presents for all, and then sits down to share the hospitality of the house. The next day he sets out on his return to Canaan with Rebekah, who is accompanied (as became the daughter of a wealthy house) by her nurse, Deborah, and her damsels, riding on camels.

Isaac's dwelling was in "the South Country"—the *Negeb*—the wide pasture-land between Judea and the desert. That region, broken up by numerous wadys and low rounded hills, and pierced with wells, is clothed for the most part with a light turf. Though it cannot be described as picturesque, it is very lovely in the spring and early summer. Now and again the wanderer comes upon tracts that almost glow with cyclamens, scarlet anemones, and other brilliant wild-flowers sown among the bright-green grass. Freedom and industry only are required to turn it into a pleasant pastoral land as it was of old.

Isaac's tents were pitched in all probability not far from Beer-sheba, while the flocks and herds were scattered in the pasture ranges many miles around. He had himself been away in the direction of the well Lahai-roi—so named in memory of the mercy found by Hagar in her flight—and on his return he went out to meditate in the field at eventide. Lifting up his eyes, yonder unexpectedly and sooner than could have been counted on, is the caravan from Haran, already close upon him. Rebekah noticed the solitary figure, and asked the servant, *What man is this that walketh in the field to meet us?* and the servant said, *It is my master;* therefore she "lighted" (*sprang down*) from off the camel, and took a veil and covered herself,* according to the usage of the times. So she became the wife of Isaac, and took her place in the great line as ancestress of Him in whom all families of the earth are blessed.

I invite attention to this one thing in the story: "Isaac went out to meditate in the field at eventide." The "field" is the open country away from the tents; and "even-tide" is the quiet hour before sunset, when the shadows lengthen and the grateful coolness comes stealing on. There is nothing like our Scottish "gloaming" there, when day melts slowly into dusk; no sooner has the sun's rim dipped than it is night, and almost at once the deep-blue vault is lighted with the splendour of a thousand stars. This going forth of Isaac to meditate does not seem to have been at all unusual with him; rather, judging from the way of telling, it would seem to have been his habit, and is in keeping with the pensive meekness of his spirit, which retained throughout life the profound impress of that never to be forgotten hour when he lay bound on the altar as a burnt-offering. The incident, though slight in itself, is suggestive of some things worth considering in these days of feverish haste and hurrying crowds with their "fretful stir" and "greetings where no kindness is."

One notices—to begin—the patriarch's *withdrawment for a time into solitude.* He goes out into the field in the quiet evening, away from the bustle and distractions of the camp, to be alone. Taking this to indicate a characteristic of the man, it suggests instruction for to-day. We have too many engagements; we "run about" too much; we see too many faces; we need more quiet and sense of being alone. It would indeed be a mistake of the profoundest kind

* "In a virgin's native blush and fears,
Fresh as those roses which the day-spring wears."
Henry Vaughan.

that we should hold aloof from the great current of living thought and action of the age, and especially that we should isolate ourselves from our fellow Christians. We shall not succeed in living near to *God* unless we know how to live near to *men* in a holy understanding and sympathy. It was forgetfulness of this that led some noble souls in other ages to retire from the world and endeavour to nurture the inner life in solitude; and which led multitudes less noble, many of them ignoble, to follow their example. The results were not satisfactory. Instead of the Christian virtues unfolding fair and full, as plants that have sunshine and air, the outward abjuration of the world and withdrawal from human fellowship fostered pride and idle contemplation and selfishness—not seldom tempted to fleshliness—and men found that it is possible not only to be alone with God, but alone with the devil.*

The danger of the present lies mainly in a different direction. Perhaps there are few things in which we fail more sorrowfully than in being alone; perhaps there are few of our neighbours with whom we are so ill-acquainted or hold so little converse as with ourselves; perhaps there are few mysteries which are more mysterious to us than those of the prayer-chamber; perhaps there are few voices that we hear so seldom as the living Voice of God, most audible in silence. I do not refer merely to the results of business-pressure from day-light on Monday morning till twelve o'clock on Saturday night, with scarce a pause or breathing-space; but to something quite as sad. Something like this often happens. A Christian man sets joyously to work, in the glow of his first love, and with the purest motives, for his Saviour. Tongue cannot tell his holy gladness. In course of time his mind gets absorbed and occupied *with the work itself*, and the Saviour as a personal Friend falls into the back-ground. He attends meetings, he conducts correspondence, he hurries from place to place, he prays in public, he addresses meetings, he serves on committees, he acquires a restless and uncalled-for activity in which, under the guise of zeal for God and love to man, he serves only his own self-will or vain-glory. An outward seeming of spiritual earnestness is kept up which the inward experience ceases to justify; words that once came burning from the heart now come only from the lips; and in place of devotional fervour there is generated a spurious and insincere enthusiasm. Ere he is aware he finds himself wrapt in a hypocrite's cloak. How has it come about? In part at least because he has not taken time to cultivate that divine communion, which is an essential condition of spiritual life and vigour, and which demands solitude. If we would grow out into broad, massive natures, true and simple, fit for any service and any heroism, we must do less talking with men and spend more time alone with God.

The purpose for which Isaac went out into the field was *that he might* "*meditate.*" The word implies the intermingling of thought and prayer, the attention and application of the spirit to divine

* "It had been hard for him that spake it, to have put more truth and untruth together in few words, than in that speech, *Whosoever is delighted in solitude, is either a wild beast or a god.*"—*Bacon.*

things or the quiet contemplation of common things in the light of God. The process goes on in stillness and silence. It has more to do with spiritual growth and strength than men dream. It is because our lives are so barren of meditation that there is so little fragrance and dew and sweetness about them; and that there are so few among us like those heroic men of old of whom the world was not worthy. "If," says Jeremy Taylor, bringing out this thought, "if in the definition of meditation, I should call it an unaccustomed and unpractised duty, I should speak a truth, though somewhat inartificially: for not only the interior beauties and brighter excellencies are as unfelt as ideas and abstractions are, but also the practice and common knowledge of the duty itself are strangers to us, like the retirements of the deep, or the undiscovered treasures of the Indian hills. And this is a very great cause of the dryness and expiration of men's devotion, because our souls are so little refreshed with the waters and holy dews of meditation. We go to our prayers by chance, or order, or by determination of accidental occurrences; and we recite them as we read a book; and sometimes we are sensible of the duty, and a flash of lightning makes the room bright; and our prayers end, and the lightning is gone, and we as dark as ever. We draw our water from standing pools, which never are filled but with sudden showers, and therefore we are dry so often: whereas, if we should draw water from the fountains of our Saviour, and derive them through the channel of diligent and prudent meditations, our devotion would be a continual current, and safe against the barrenness of frequent droughts."

There are very few of us who do not need to learn a lesson from Isaac's example. Take the case of those who are far from God: the beginning of hope concerning them—the first step toward conversion of which they are conscious—is their *taking thought*, as the prodigal did in the far country, when, in his degradation and bitter misery, he sat down and his mind went back to *home* and he said, I will arise and go to my father, and will say, *Father, I have sinned!* The most widely-ruinous thing in the world is the want of consideration; men cannot be persuaded *to think!*

Where the new life has been kindled, this habit of calm, devout thought is a condition of its steadfastness and increase. All Bible readers must have been struck with the frequent mention of meditation in connection with good men's lives. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night:" "His delight is in the law of the Lord, and in His law doth he meditate day and night:" "My soul shall be satisfied as with marrow and fatness and my mouth shall praise Thee with joyful lips, when I remember Thee upon my bed, and meditate on Thee in the night-watches:" "O how love I Thy law; it is my meditation all the day." One of the sore evils of the age, operating most balefully on the character of our religion, is the feverish haste in which life passes. Men are so hurried—every moment is so occupied with some activity or care or pleasure—that hardly any room is left for quiet musing. And in some cases we seem hardly to believe in the

need or even the rightness of it. When we find a Mary sitting at Jesus' feet, absorbed in heavenly thought, we rebuke her sharply, and call her names, and order her for shame to rise and help her active sister Martha. And so it comes about that we miss some of the deepest and blissfulest things in Christian experience, and fail in some of the noblest departments of Christian attainment and service.

Note just one other thing—how Isaac *sought the influences of nature as a help to meditation.* Perhaps he did so all unconsciously. The quiet eve, the springy turf, the stillness, the fragrance in the air, the blue dome overhead, the chiselled outline of the distant hills, the crimson west, all would harmonize with his pensive mood and minister to sacred thought.* Even so to-day. No doubt the gospel of the green fields has been abused. Sometimes too much has been expected from it. Unless mind and heart can be "regenerated" by other means, nature itself cannot effect the change. But the gracious power of its influences is not to be denied. Men have always felt it, even though ignorant of its secret; and to some the field is "a written page," the heavens "a scroll," and "every spike of grass the conductor of some electric thought." I am persuaded it would do us good to call in the help of nature—its melody of woods and winds and waters, its colours, its fragrance, its fair forms and breathing sweets,—more frequently and more largely than we do. We should find how true are Ruskin's words (*Modern Painters*), "It is not possible for a Christian man to walk across so much as a rood of the natural earth, with mind unagitated and rightly poised, without receiving strength and hope from some stone, leaf, flower, or sound, nor without a sense of a dew falling upon him out of the sky."

Present Prospects of the Gospel in Smyrna.

By Rev. Oliver Flett, D.D.

THE prominent position which Smyrna occupied at the time when John wrote to the seven churches of Asia it still maintains. Smyrna is now, whether it regards population or wealth, the leading city of Asia Minor.

Situated on the coast, over against Greece, at the head of the Hermaen Gulph, it is favourably placed for being the great emporium of the trade of the Levant. In ancient times Ephesus, some 50 miles to the south, must have been a rival in this respect. But the sea which once laved the outskirts of the city of Diana, has receded and left a plain many

* "Retired into my garden," William Carey writes in his journal, "for prayer and meditation. I sometimes walk in my garden and try to pray to God; and if I pray at all, it is in the solitude of a walk."

miles in extent between its ruins and the present coast line. The deep waters of the Gulph of Hermus, which still admit of large ships coming right up to the Esplanade, which forms its western boundary, have thus far averted this fate from Symrna. How long this will last it would be difficult to tell, but some are already looking forward to the time when the shallowing waters of the Gulph will dry up and leave the city—as Ephesus has already been left—inland. At present, however, the water is sufficient for all requirements; and the outlook on the bay reveals a busy scene. In the harbour a large number of ships are engaged discharging and taking in cargo. Outside, and on to the right, a whole fleet of well constructed pleasure boats are moored in front of the esplanade; while in the offing sails of all sorts and of all nations, interspersed with the smoke of steamboats are seen coming and going on their various ways.

Turning to the city itself the view is no less interesting. The esplanade running in front for between two and three miles, is broad and clean and well paved, and has a tramway along its whole length. The houses all along this line are for the most part well built, and not a few are elegant and richly decorated. Inland except on the north, where there is a number of fine villas with gardens, the houses and streets are poorer and of course dirtier, but in this respect not worse than what may be met with in most large cities. As the ground rises rather rapidly from the shore, the city has the appearance of being terraced. Looked at from the sea, this gives it a picturesque appearance. The hill on the sides of which the city is built forms the southern boundary, on the coast, of the valley of the Hermus, and is crowned with a huge old ruined castle.* In view of these facts it will readily be believed that the city is steadily increasing in both population and social prosperity. It now numbers above 200,000, composed† of Jews, Greeks, Arminians, Turks, and a sprinkling from all nations, east and west. It is this hetrogeneous character of the population with their many coloured and manifold kinds of garments, that makes one first aware that he is in an eastern city. Afterwards in the bazaars, where crowds of people are busy with all kinds of handicraft and merchandise, and in the thoroughfares, and inlets into the city where among other things long lines of camels are coming and going, he perceives that there is no lack of activity and skill and material resources. The variety of the population ministers to this result. The natives are for the most part the hewers of wood

* While visiting this Castle, one of the sights which met our view seemed typical of the present position and prospects of the Turkish power. An old Turk was engaged in quarrying stones out of the walls of the castle to be laded on some dozen or so of donkeys standing near; but in place of going about it in a business like way, he was busy digging at the lower part of the wall—which in this way was becoming undermined, and ready some day to topple over on both him and his donkeys.

† The proportions are given thus in the report of the "Smyrna Rest" for 1879-80:—100,000 Greeks, 80,000 Turks, 12,000 Jews, with Armenians, Levantines, and Europeans in lesser proportion; altogether more than 120,000 Greek speaking people, almost twice as many as in Athens itself."

and drawers of water; the foreigners are the masters and merchants. Though geographically the city is in the dominions of Turkey, its life and destinies are largely controlled by the spirit and thought of the west; and this western influence is yearly and steadily increasing.

Such a city it will be at once seen is admirably situated for being a centre of gospel effort. It has not been over-looked. Modern missions have obtained a footing in it, and work of the right kind is being done. It of course goes without saying that the Greek Church which, on account of the large Greek population, is strong in the place is spiritually impotent. Like its sister Latin Church, what it has to offer is in the form of shows and charms. Gospel enlightenment must come, here or elsewhere, from Protestant quarters.

A brief notice of two missions at present in active operation will give some idea of what is being done.

1. The work of Rev. G. Constantine, who is connected with the American Congregationalists. Mr. Constantine, like Messrs. Sakellarios and Kalapothakes in Athens, is a native Greek, who both studied and married in America, and is sustained by the sympathy and fellowship of his American brethren. He settled in Smyrna about four years ago—having formerly laboured in Athens. He is an able and scholarly man, and is laying a splendid foundation. He is at once a good preacher and writer and organiser. He has written a Greek Commentary on the gospels, and when we called he was busy with a Bible dictionary in Greek. He preaches both during the week and on Sundays to large congregations in a fine spacious hall on the front street, and along with his wife takes an active part in teaching in a school for girls. Besides all this he is connected with an institution which is being greatly blessed in Smyrna, called the "Smyrna Rest." It was started in 1879 by an American lady, Miss West, with the view of supplying a comfortable coffee room and reading room more especially for sailors. It is answering its purpose admirably and is increasing in its appliances. It has now a Bible depot added, and a Christian lady or competent evangelist is always in charge ready to enter into conversation with those who avail themselves of its aid. There is no lack of evidence of the good that is being done in this "Rest."

But the feature connected with Mr. Constantine's mission that seemed most hopeful is its being independent. The various groups of converts that have sprung up in the city and neighbourhood have been formed into an association, and as such conduct their own affairs, and stand out before the public as a native Christian community. They have indeed the sympathy of their American brethren, and if need be their support, but they stand entirely free from American control. The change to this position has imparted great impetus and also enlarged liberality to all the meetings. This agency, under the care of Mr. Constantine, has thus a native and independent footing, and gives promises of stability and prosperity in the future. I could not help thinking in listening to the account of the change that there was something here which might well be imitated by our own mission societies. "Committee control" has ever been an element

of weakness with us. From the first time it made its appearance in Serampore till now, it stands chargeable with most of what has been unsatisfactory in our missions. Thus far the experience of Mr. Constantine's work is in every way in favour of independency. And his stands not alone. But I must notice—

2. The Medical Mission of the Scottish Established Church, carried on by Dr. L. P. Scott, a graduate of Edinburgh University. We had not an opportunity of seeing Dr. Scott, but we heard excellent accounts of his work. He has succeeded in gaining an influence which speaks well, both for his past and for his future labours. Medical missionary effort is peculiarly fitted for eastern peoples. Bodily disease is more frequent than in the west, and native appliances are felt to be infinitely inferior. An educated Christian physician has an influence in the East peculiarly his own, and is in a correspondingly favourable position for bringing a knowledge of the gospel to the people he is instrumental in aiding.

Both by medical mission and ordinary mission work the gospel is finding increased way through the two agencies referred to. As an instance of the effect which is being produced, Mr. Constantine told us us how of late the Greek priests are changing their modes of working. They have, for example, forsaken the custom of yearly "sprinkling the houses," and "throwing the cross into the sea." The reason assigned for such ceremonies was that thereby the houses and the sea were blessed. Fees of course were exacted for them. But through the enlightenment which results from the preaching of the gospel they came to be ridiculed, and so had to be given up. This advance is at once marked and significant, and shews that now as of old the gospel is a power in Smyrna.

Readings in Genesis.

X. The Tower of Babel.

By Rev. P. J. Rollo.

THE members of Noah's family seem to have landed in the highlands of Armenia, and to have dwelt there for some time; but they were at length tempted southwards to more fertile regions, and settled, at last, on the vast plains of Shinar.

At this time the whole earth was of one language, and of one speech—literally of one lip, and one stock of words—*i.e.*, there was but one vocabulary, and one way of using it. The truth of this statement is proved by the latest researches of Philology, from which we learn that there were but three original families of languages, which can all be traced to one central point in Asia.*

* Another striking testimony of modern research to the accuracy of this record may be mentioned. The historian tells us that it was their "lip".

This population of Shinar ought to have been happy there if wealth constitutes happiness; for they lived in the wonderful plain of palms, where the ground yielded from two to three hundred-fold. They seem also to have been of one mind as well as of one language—moved by one impulse to advance with one consent. And certainly they were no savages. They were great builders at least—stirred by vast ambitions—attempting great achievements. But towering ambition conducted them where it has led so many since, to folly and sin. "And they said to one another, 'Go to, let us make bricks and burn them thoroughly' . . . .; and they said, 'Go to, let us build a city and a tower whose top shall reach unto heaven, by which we may make a name, for we might perhaps be scattered upon the face of the whole earth.'" They were moved by a vague fear, and a wild hope. They feared that they would be scattered abroad over the earth; they hoped that they might be able, in their own wisdom, and by their own strength, to defy such a fate. And so they laboured to build up in their midst a grand unity, founded on selfishness, and aiming only at worldly aggrandisement. Very suitable for such a purpose was the plain in which they lived. Sublime in its vast immensity, it semed a boundless sea of level land, in which the slightest elevation commanded a singular prominence. In such a scene how imposing must have risen the tower which their wild ambition planned to be the monument of their skill, the triumph of their forethought, the emblem of their power, the guarantee of their unity, and the rallying-point of their descendants to all generations.

Whether the words "whose top may reach unto heaven" are to be taken literally, it is difficult to say. We can hardly imagine them to have been so foolish; and it is probable that the expression is used figuratively. The same phrase is employed many years later by the prophet Isaiah to represent the unchanged spirit of Babylon as represented in the prince who cried, "I will ascend up to heaven; above the stars will I make my throne." And surely the Babylonian king was not the only earthly magnate who conceived such a mad ascent, nor those ancient Babel-builders the only schemers who have dared such reckless architecture. How often have both men and nations toiled to avert disaster, and to reach the stars, by building nothing better than bricks. Rejoicing in their brilliant idea, they have thrown their whole soul

and not their language, that was confounded—not their vocabulary, but only the laws of inflection and derivation, and the mode of pronunciation. And this is precisely what philologers have discovered. In all the great languages in the world there is a marvellous similarity in the roots of words, but a difference as wonderful in the formation of the words, and the grammatical structure in general—a difference which has not yet been accounted for on any other ground than that of the utter miraculous confusion of the form and structure of the original language. This, too, is the drift of most of the ancient myths relating to this subject which have been brought to light. Plato, for example, mentions an ancient legend, that the languages were confounded because men had demanded of the gods immortal youth; and in other ancient myths the confusion of tongues is said to be a divine punishment upon the impious attempt of men to storm heaven by means of a huge tower which was levelled by a tempest.

into the work, and soon by their eager industry have added brick to brick, and height to height, never stopping to ask, what does God think of this?—is it right?—will it endure?—till from their growing elevation they learned to despise the more scrupulous and less successful, who were so far beneath them. But what are they, these proud, successful ones, whether monarchs, merchants, or craftsmen, but brick-burners; and what is all this elevation, to achieve which they have spent the toil of a lifetime, but a gigantic collection of bricks taken from the earth, and soon to be resolved to it again!

And then the historian informs us that "the Lord came down to see the city and the tower, which the children of men built." Could there be a finer touch of irony than this—the Lord of heaven coming down to inspect this huge tower of bricks? Imagine the farmer pausing in his walk to look at the busy ant hill; but how much less than ants are those vain builders in the eyes of the Architect of the universe. And yet behold He is silently scrutinising their work, this divine Inspector. And He is inspecting all our work! These are the days of inspection, of increasing inspection—the days alas in which, in every department of work, the inspection of a keen and disinterested eye is constantly needed. And so the inspector comes round to look at the finished buildings; and the builder, knowing that he will come, is compelled to put up something that will escape his condemnation. But there is another Inspector going his rounds, the silent and invisible One, who came down to look at Babel. This is He who inspects all empire-building, all city-building, all church-building, all soul-building; and decides what is to be done with it. Nothing escapes His eye "who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. Behold to Him the nations are as a drop in a bucket, and are counted as the small dust of the balance; behold He taketh up the isles as a very little thing." And it is He who inspects, and measures, and sentences man's greatest work and his least, in every department of life. Let us take Him into account in everything. No language can describe how great a thing it is for men to do this in all their endeavour; in proportion as it is done will all human work become true and worthy; in proportion as it is neglected, false and foolish. So at least it has ever been hitherto in human history.

"Now," saith the Lord, "Nothing will be restrained from them that they have imagined to do." They will be given over to the wildest excesses of their riotous imaginations, to be carried away wherever their wild dreams dictate, or their intoxicated fancy leads. What a sublime punishment for men to be made the captives of their own reckless imagination, the one thing in them which cannot reason, never really thinks, and is seldom sober, the most insane part of us all, the most liable to every wild excess. And the more ambitious, the more daring, the more riotous the imagination, the greater their punishment who are given over to its mad control. Dante tells us of the damned who are borne hither and thither

eternally on tempestuous winds; it may almost be said to be a picture of some who have been committed to the wild career of their own mad imaginations. Yet this is in every age the common first punishment of those who have cherished and followed the dreams of an imagination which has forgotten or defied the law of God, to be given over to the tyranny of the reckless fancies, and riotous dreams, which they have allowed to usurp the place of sober sense, and strict principle. Imagination is often a mighty thing, sometimes a glorious thing, like the lightning; but always a dangerous thing, never to be trusted, ever to be controlled. It has swept away to perdition many of the most brilliant and ambitious sons of men; it should always be held in strict subservience to the law of God. And this especially in the case of the young or the ambitious, in whom this perilous power is strongest. Oh, how great a thing it is for such, when every imagination is in captivity to the law of Christ. They are saved thereby from one of the greatest of the dangers which waylay the path of aspiration.

But though God will not restrain the imaginations of the Babel builders, He takes care to control their actions. And by how marvellous an expedient. He will not touch their tower with heavenly fire; nor will He destroy the builders as He did a former generation, who were treading a similar road. But he will break into a hundred fragments their one language, and so by one quick noiseless stroke, arrest for ever their impious building, and scatter them over the face of the earth.

And how simple and easy has it ever been for God to achieve His purpose when the time comes. How quietly can He confound the Babel-builders—imperial, ecclesiastical, commercial, or of whatever kind. How often has the attempt been renewed to unite peoples, and nations, and languages, and tongues, into an empire of mutual selfishness, and vain glory? At some epochs the tower has risen very high and seemed very imposing; but somehow it was never finished. Something always occurred to confound the workers, to baffle their eager efforts, to break their hollow union. Then, as if by an invisible force, they have been scattered to the four winds of heaven, and their proud work has become a pitiful ruin. Give Babel any name you please. Call it Babylon, Persia, Rome, the Papacy, or "the grand nation" which is obtruding itself once more upon the attention of the nations, with its riotous ambition, and its glory-god. It matters not. The busy building goes on so long, the tower rises so high, and then what a confusion, what a scattering, what a ruin. How much history does the far-seeing Goethe embrace in a single verse when he says—

> "Be it truth or be it fable
> That in thousand books is shown,
> All is but a tower of Babel
> Unless love shall make them one."

Sooner or later selfishness—whatever proud name it bears—must separate, must destroy; love only can unite, can cause to endure. And love will yet gather the scattered nations into one, and raise an edifice that shall reach the heavens, the redeeming love which had

its fountain in the heart of Jesus, and flows forth wherever a Christian lives; the love that "suffereth long and is kind; envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Well, for those who make this love their "law, their life, their way, their end;" who find their life service in its blessed ministries, their ambition in its never-failing conquests. They will not build in vain; nor shall they ever be confounded. It is well to aim high. "He builds too low who builds beneath the skies." But there is only one way to rise high and to be for ever exalted; it is the way He trod who, "knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God," rose from supper to wash his disciples feet, who has been highly exalted, and received a name that is above every name, that in His name every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father, because, "though He was in the form of God, He humbled Himself and took upon Him the form of a servant, and became obedient unto the death of the cross." Such was the path by which our humanity reached the highest heaven in our Saviour. Oh, let His servants tread it still; for it is the only way to infinite exaltation and unfading glory, and the exaltation and the glory not of any man or nation merely, but of our often scattered, confused, and degraded humanity.*

* The site of the Tower of Babel may be now said, with tolerable certainty to have been discovered. Near the Euphrates, about forty miles south-west of Bagdad, and about six miles south-west of the dirty and dilapidated town of Hillah, lies a vast heap of ruins, attracting attention, amidst the enormous ruins in the neighbourhood, by its colossal height. These are the remains of the temple of the "Seven Spheres." The dreary pile consists of seven distinct stages, built of kiln burnt bricks, each about twenty feet high, gradually diminishing in diameter to form an oblique pyramid. The upper part of the structure has all the appearance of having been struck by lightning. The earliest record of this temple dates back to 1100 B.C., when it was probably erected on the ruins of the Tower of Babel. Five hundred years later, Nebuchadnezzar restored it, desiring, as he has informed posterity in an elaborate description, thereby to immortalise his name. It was seen and described by the historian Herodotus, and was partially destroyed by Xerxes. Alexander the Great attempted to restore it, but when ten thousand workmen were unable to remove the rubbish in two months, he gave up the attempt. It is described by Benjamin of Tudela, as a brick building two hundred and forty yards broad, and of which the base measured two miles, the summit being reached by a spiral passage, built round the door in stages of ten yards each. For six hundred years after this the ruin remained unnoticed till it was rediscovered by Niebuhr, but it was reserved to our own generation to the ancient monumental records which have become so famous, as well as a great number of gems, amulets, and other objects of interest.

SINCERITY is the way to heaven. To think how to be sincere is the way of man.—*Mencius.*

A Cosy Corner for the Bairns.

By Rev. Walter J. Mathams, Falkirk.

A BOY'S BUNDLE AND WHAT CAME OUT OF IT.

THERE'S the boy sitting upon the beach. A linen cloth is spread on the shingle. Now he puts something in it. What is it? Only five barley loaves and two small fishes. Is there nothing more? No. See he has tied up his bundle and away as swift as a hare he runs up the hill. Let him go, we shall see him and his bundle again.

Jesus had been very busy preaching the gospel and healing the sick. Hundreds had listened with joy to his comforting words, and many of the blind who had felt the touch of His tender hand saw for the first time the exquisite beauty of the flowers in the fields of Galillee. Wherever He went He scattered blessing and mercy, and glad hearts sang His praises everywhere. But He was tired and longed to be alone. So He called His disciples together, and went with them into a mountain and sat down to rest.

He had not been long there when the crowds of people who had followed Him through the towns and villages were climbing up towards Him. Some of them had travelled from distant parts of the land that they might see His wonderful works. In the morning of that day many of the men had left their ploughs in the fields and hastened after Him. Women forsook their household duties to follow in His footprints, and little children full of wonder ran along in the crowd and watched His every movement. So great was the excitement of the multitude that they had not stayed on the way to take their meals. Now as they crowded up the mountain they were weary, faint, and hungry.

Jesus saw them coming, and when He beheld their weary looks He was filled with compassion. He at once forgot His own want of food and rest, and only remembered theirs. Turning to one of His disciples He said, "Whence shall we buy bread that these may eat?" The disciples answered at once, "Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little." How was it possible to get so much money as that, and where could such a quantity of bread be bought? He could not see any way out of the difficulty. The people were hungry, and they must go away hungry.

Another disciple named "Andrew, Simon Peter's brother, said unto Him, There is a lad here which hath five barley loaves and two small fishes, but what are they amongst so many?"

It was the lad we saw sitting on the beach. Now we shall see what came out of the bundle.

As soon as Jesus heard that He commanded the multitude to sit down on the grass, and they seated themselves in little groups with fifty in each group. Then He took the loaves and the fish from the lad, and when He had given thanks He distributed them to the disciples, and the disciples to the multitude. But see how those five loaves and two fishes multiplied. The more the disciples give the more they have to give. In a minute a famine has changed into a harvest. There is no limit to the supply. Every one in the vast crowd receives his share, and the children's hands are filled as well. They all ate until they were satisfied, and Jesus said unto His disciples, "Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five loaves which remained over and above unto them that had eaten."

All this came out of a boy's bundle. With what wonder he must have watched the ever-increasing food. He had not dreamt of this when he came away from the beach in the morning. Then he had only thought of the loaves and fish supplying them and one or two more with a humble dinner. Now five thousand men besides women and children have eaten of them until their hunger is gone, and they go down into the valley making the air ring with their shouts of gladness.

What a difference between the morning and evening, and between the little bundle and the twelve baskets of fragments!

What is the secret of this great wonder? I will tell you. It is simply this—

The bundle changed hands. It passed into Christ's possession and His Almighty power wrought the miracle.

If the boy had kept it the five loaves and the two fishes would never have increased. Perhaps the people might not have been fed. Once in Christ's hand it was obliged to grow according to the measure of the peoples' need, and His sympathy. Had all the inhabitants of the earth been gathered there in want of food, that little bundle would have been quite sufficient for Him. Christ could have satisfied all.

Sometimes I think I should like to have heard the thoughts of that boy's heart when he went back home. Such thoughts had never been his before, and surely they were of such a character that he never forgot them to the end of his life. They were like the voice of God whispering in his soul and saying—

Bring your little to Christ and He will make it greater.

But I have not told you of all that came out of that bundle. You have heard of the feeding of the multitude, yet that is not the end of the story.

The very next day the people were eager to see Christ as they had been before. They searched for Him everywhere, and at last heard that He had gone across the Sea of Galillee to the other side. They at once sprang into the boats, and pulled and sailed over to Capernaum where He was. They found Him and when they saw Him they said, "When camest thou hither?" Now we shall see why they

were so anxious to be near Christ." Jesus answered them and said, "Verily, verily I say unto you. Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life which the Son of Man shall give unto you, for Him hath God the Father sealed." Their thoughts were upon the loaves, and how they might obtain a plentiful supply. He was thinking of the hunger of their souls, of the deep need which they had for the bread of heaven. In His own gentle manner He rebuked them and said, "My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven and giveth life unto the world." As they listened to Him they were astonished. Such a strange doctrine had never been taught them before, and "they said unto Him, Lord evermore give us this bread. And Jesus said unto them, I am the bread of life, He that cometh unto Me shall never hunger, and he that believeth in me shall never thirst."

In this way He preached a beautiful sermon to them. It was far more important that they should think of the life beyond the grave, than about the few short days that they would live on the earth. When He had performed the miracle upon the other side of the sea they had failed to understand the lesson which it taught. Christ knew it and so He siezed this opportunity to make His message plain. He shewed them that the bread for which they worked quickly perished. Even the loaves which He had multiplied were now gone. Those who had partaken of them would hunger again. What day would pass without their children crying for a new crust? As long as life lasted this want would be theirs. Then death would come and end their toiling and striving. But there is a life after life. Were they ready to enter into it? Were they prepared to die? Were their spirits feeding upon heavenly manna or starving? These were far higher things than the eager search after a few barley loaves. They were questions which struck right home to their hearts. Plainly and beautifully our Saviour shewed them their want, and met it in that sacred message. "I am the bread of life, he that cometh unto Me shall never hunger." To accept Him as cheerfully as they received the loaves would bring eternal life. He would satisfy their every need living or dying. Believing on Him they would be fed and strengthened from day to day. Having Him they would have nourishment and support all through their pilgrimage. In Him there was enough for every one of them. His love would be a perpetual harvest to them, a never ending feast of good things. Their mountain feast began and ended within an hour or two, this would evermore continue. Even death with all its power would make no difference. If they took Him to be their Saviour He would be their salvation from the grave, and would raise them up at the last day. He was the true, the living bread. Their fathers had eaten manna in the wilderness and were dead. He that would eat of this bread should live for ever. They did not understand Him, and so He went on and said—"The bread that I will give is My flesh, which I will give

for the life of the world." He would die for them, that believing in Him they might not die. That was His sermon. And every word of it told of a miracle of mercy that would be wrought for all who trusted in Him, for all time, and for eternity.

These things he said to them in the synagogue at Capernaum. They would never forget them, and doubtless many of His listeners found out their meaning when the "Bread of Life" was broken for hungry souls upon Mount Calvary.

Now all this came out of the boy's bundle. By it Christ had fed the bodies of the multitude, and afterwards their souls. Yet that was not all. For eighteen centuries this wonderful story has been the joy of the church. Thousands upon thousands of weary famishing spirits have been led to their Saviour by reading His words. From every pulpit, in every church, and in every land where the cross has been raised, this miracle and the after-message has been preached to mankind. Books without number have been written to enforce and explain its teaching. Great musicians have set the Saviour's words to music; though they were set to heaven's sweetest music when He uttered them. Artists have painted pictures of the miracle in their brightest colours. Poets have described it in words that "breathe and thoughts that burn," And this will continue when we are gone. Our children's children will hear of it, and delight in it as you do to-day. Perhaps in heaven itself we shall read it again with clearer eyes, purer thoughts, and with hearts that will leap for joy at all its told and untold wonders.

That is the story of the boy's bundle and of what came out of it. Is it not marvellous? It is stranger than a fairy tale. Now let us see what lesson we can learn from it. Here it is repeating itself as we imagined it did to the boy as he went home.

Bring your little to Christ and He will make it greater.

It is only a little that any of us can bring to Him, but there is not one so poor as to be unable to bring Him anything. Everyone can put something into His hand which He will gladly accept. Remember, the boy had only five barley loaves and two fishes. Yet you have seen what they became in the hands of Christ. Every child can surely do as much as that.

Give Him your heart first of all. Can He make a harvest out of that? Yes, He is more than able to do it. It is a very small thing to give Him, but He will quickly change it. He will take out the evil, and fill it with good desires and pure thoughts. He will increase its love a hundred-fold. Though you give it to Him, He will let you keep it in its changed and bettered state. But when He gives you this new heart He will say, "Distribute to the multitude." Then you must seek to impart the happiness of your salvation to others. You must not keep it to yourself, or there will never be a harvest. As soon as Christ's pardon is yours go and tell others of His mercy. They need it and it may be that you will cause them to rejoice as well. Once you have given your heart to Christ, remember it is forever to be used for His glory. Let your love be His, and then it will grow daily until you become a successful servant of the Lord.

There is a little girl who has brought her heart-bundle to Christ. She is very young. She cannot do much to shew her love for her Saviour. She can scarcely speak about it. Yet she distributes the happiness He has given her in her gentle deeds. All day long she sings about this kindness as if she would never tire of telling His praises. That is the way Christ makes a harvest out of her little heart. She is the comfort of her mother, and everyone loves her for her goodness. She is like an angel in the house, for her innocent ways tell all around that she has been with Jesus. She is helpful, kind, and unselfish. Like Christ she lives for others. Even her parents are taught to love the Savionr better by her lovely example. Her brothers and sisters are often kept from wrong, and led to do the right, because they see the beauty of holiness which dwells around her.

As she grows in years, she will grow in usefulness. Instead of being a help to a few, she will be a blessing to many, and they through her love will become a blessing to others. She will die, but the heavenly influence of her life will live in the holy lives of those who were taught to serve God by her goodness. All that she brings to Christ is her little heart, but when she reaches eternity she will find that He has done many wonderful things with so small a gift. Twelve baskets-full remained after the feast upon the mountain, and a richer store will be gathered up in heaven when the fulness of her work shall be brought in by the angels.

Will you not give your heart and its love to Christ? He is saying, "Bring it hither to Me." Take it in prayer to Him at once. He will immediately give you a harvest of peace, and will make that very peace a harvest for others. He will use it for His honour, and you will become a great-heart in His service.

Take your little talent to Him and He will make it greater.

If you drop a seed into the ground it will multiply itself, ten, twenty-fold, or more in the ear of corn. It is just like that with everything we place in the hand of Christ. It cannot remain small. As soon as it touches His Almighty power it expands, and increases wondrously. If it is weak it will quickly become strong. If it seem worthless it will soon possess inestimable value. The philosopher's stone was said to change everything into gold that it touched. That was a dream and nothing more. This is no dream but a grand eternal truth.

The first disciples of our Lord were only labouring men. Simple untaught and only clever at fishing. They came to Him, and see what a change He wrought. Very soon they were performing miracles like His own, preaching sermons that stirred men's hearts like a war trumpet, and doing deeds at which the world has wondered down to the present day. Christ made them great. He fanned the spark of their love into a flaming fire. He took away their fears and made them bolder than lions. He lifted them up from their lowly lot until they became the greatest amongst mankind. Their names were first written upon their little fishing boats, but now they shine like light in the world's history and in the records of heaven. Christ did it all.

In my college there is an old worm-eaten board with this inscription, "Second-hand Shoes, bought and sold." Over a hundred years ago that quaint sign hung outside a little cottage in a Northamptonshire village. Inside, the cobbler hammered away at the leather, and now and again stole a glance at a book by his side. Years passed away, and the Christian Church wept over the grave of the celebrated missionary, William Carey. He and the cobbler were one and the same. He gave his talent freely to his Master and now the Christian mission-press, with many a church and college in India, bear witness to the power and willingness of Christ to make a harvest out of a little.

One of Scotland's greatest preachers watched a flock in his boyhood. In the loneliness of his humble calling he often thought of Jesus. One day he knelt upon the grass, and gave himself to Him, praying that he might be made a light and guide to lost souls. It was a small gift but Christ took it into His hand, and the shepherd-boy became a power of righteousness.

These are pleasant stories, and I could tell you more of the same kind but they are quite enough to shew you what Christ can do with our little talent if we bring it to Him.

Bring your tiny bundle to Him. He will not despise it. You are only a child, but He can use you for His glory. If you cannot do much He will shew you how to do more. His gentleness will make you truly great. He changes the bud into a blossom, the sapling into a tree, the brook into a river. He will do more than this for you. I am not able to tell you in what way He may honour you, but I know that He will make your life brave, beautiful, and useful.

Offer up your prayer to Him and say, "Jesus I am only a child. Take me and make me what Thou wilt. My gift is very small but Thou canst make me Thine, and cause me to be a blessing. I give myself to Thee. Accept me in Thy service, and for Thy glory."

He will hear you, and in your after-days, and in eternity you will see the harvest of your gift, and may remember with gratitude this simple talk about a boy's bundle and what came out of it.

Notes of the Month.

BEFORE the close of the current month our churches will have again assembled in annual session. For details of the arrangements we refer our readers to our advertising pages. Among the subjects that come up for discussion Education promises to receive again a considerable share of attention. The special committee appointed last year to devise some means whereby our Educational arrangements at present so divided, may be put upon a united and permanent basis will report the results of their efforts to the forthcoming Council. The report is not likely to be of a very en-

couraging nature. Practically matters remain very much as they were then, though the interval that has elapsed has doubtless served to make the points at issue more clear and simple. If so, and should there be a disposition shown towards union by brethren on both sides, it ought not to be difficult to effect an amicable arrangement in the interests of education; but if no such disposition be shown it will be well to recognise the situation and let discussion cease. One good result of the agitation is that the interest of our churches in ministerial education has been thoroughly awakened; and however matters may dispose themselves for the time being, we are persuaded that the churches will not be satisfied until the theological training of their students be conducted on some sufficient basis under their own auspices. Meanwhile in this as in all other matters pertaining to the churches' welfare, let us invoke divine wisdom to inspire the judgment of our council and guide its actions into all right issues.

ATTENTION has been specially called during the past month to the regions of the Congo by the visit of Mr. Stanley and his appearance before the Chamber of Commerce recently. Reviewing the history of European settlements there, he showed on what slender ground the Portugese claim of a protectorate rested, and how in former and in recent times their supremacy has proved detrimental to the interests of the natives. He gave a brief account of his own exploration of the Congo in 1874-7, and the condition in which he found the natives of the country. Since then great changes have been introduced, especially in the lower Congo—the vast regions of the upper Congo with its 40,000,000 of natives being shut off from its lower reaches nearer the coast by some 200 miles of broken water. Mr. Stanley as the active agent of the International African Association, and at the expense of the king of Belgians, has already made a road along the river where it is inacessible by boat, and proposes by and by to lay a railway along those 200 miles and so connect the upper and lower Congo with the sea. Along the 110 miles of the lower Congo there are already settled dozens of sharp enterprising traders who possess factories open to all natives; while in the upper regions above Stanley Pool there is a commercial river-course 3000 miles in length, on the banks of which are millions of dark-skinned traders waiting for the good time they hope to be coming for them as for other tribes more favourably situated. Urging the claims of the association he showed how it proposed to leave traders, missionaries, travellers, sportsmen, free to pursue their own aims without restriction or interference, and in no danger from political intrigue. It has already acquired extensive territory by treaty with the native chiefs; it claims to be an independent state, and has already been recognised as such by France and America. Mr. Stanley referred to the work of our Missionary Society in that region, and stated that a station had been planted nearly 1,000 miles in the interior. Readers of the "Missionary Herald" are already familiar with the operations of the society there,

and the measure of success that has attended them. We hope the committee will be enabled to strengthen the Congo staff still further before the end of the year, so that with the S.S. *Peace* at their disposal our brethren may be able to push their way into the regions beyond, into which the trader will certainly soon follow them. It is gratifying to know that in this enterprise we shall have the co-operation of our American brethren who have assumed the responsibility of the mission there hitherto under the management of Mr. Grattan Guiness, London. The field is certainly great and white unto harvest; may the Lord of the harvest thrust forth labourers, both from America and Britain, into this great field of Central Africa.

Correspondence.

THE COMMUNION WINE.

SIR,—"Scotus" having alluded to me, permit me simply to state my position as to Passover and Communion Wine. (1) *Passover Wine.*—From the custom of patients of my own, from an examination of portions of Passover Wine used at various synagogues in England, from analysis of a bottle of wine certified as fit for Paschal use by the chief Rabbi of Holland, and from many other direct sources of information I found that by the Jews, unfermented and fermented, non-intoxicating and intoxicating, wine is EQUALLY LAWFUL. Determined to be quite certain before making this fact public I consulted the highest authorities available, my learned friends Dr. Adler, of the Orthodox, and Professor Marks, Hebrew Professor in London University College, of the Reformed Schools. Both declared that my statement of fact was accurate, and that by JEWISH LAW unfermented non-intoxicating and fermented intoxicating wine prepared from the grape or raisin were equally lawful, provided both the fermented and the unfermented were pure. I may add that it is a common custom among the Jews on this and every other occasion when the sanctification is pronounced over wine, to use wine freshly prepared from raisins, which of course cannot be otherwise than non-alcoholic. Professor Marks was amazed that any Christian minister could object to use unfermented wine at the Sacrament, and I confess that I share this feeling. To put the whole question as to the lawfulness of unintoxicating wine at the Passover beyond dispute, I gave a lecture (since published by "Home Words" office, 7 Paternoster Square, E.C.), under the presidency of Dr. B. W. Richardson, F.R.S., when Dr. Adler attended, and, after endorsing what I stated, answered a number of impromptu questions from the audience. I ought to add that by many Jews intoxicating wine certified as a fit Paschal element is often used, and also that the use of unfermented non-intoxicating wine is by no means confined to the poor, one of the most influential synagogues in England using wine which to my personal knowledge is NOT intoxicating.

(2) *Communion Wine.*—I had the honour of delivering a lecture (which appeared in the "Clergyman's Magazine," and was dedicated to the Archbishop of Canterbury) in the Chapter House of St. Paul's Cathedral to the Church Homiletical Society in 1881. Though the lecture was by an influential memorial brought before the Bishops, and they were implored to put a stop to the use of unfermented wine at the communion, and though the Upper House of Convocation thoroughly enquired into the

matter, not one of my propositions has been declared to be unfounded, and there are now many churches where unfermented wine is employed as an element. In fact, at Antigua unfermented wine has been officially recognised. In that work ("Wines: Scriptural and Ecclesiastical") I have shown that grape juice can be preserved unfermented and unintoxicating, that this has been used by both the ancients and the moderns, that from early times non-intoxicating grape beverages have been called WINE, that unfermented, equally with fermented, palm-juice has been described as palm wine, that the principal use of grapes in the East is *not* to make fermented wine, and that grapes can be kept fresh all the year round, so that new unfermented wine can be made at any season. I have also shown that it is a risk for reformed drunkards to taste an intoxicating fluid in any circumstances, and that at almost every period in ecclesiastical history unintoxicating grape juice and raisin wine have been recognised as lawful sacramental elements.

Proofs of each of those propositions will be found in the book, with references to the original authorities given so fully that every reader may study the subject for himself.—I am, &c.,

NORMAN KERR, M.D., F.L.S.
Consulting Physician to the Dalrymple Home for Inebriates;
President of the Society for the Study of Inebriety.

LONDON, *September* 1884.

SIR,—In your last issue Mr. Robert Lockhart, while deprecating the continuance of this discussion, offers some further arguments in favour of the use of unfermented "fruit of the vine." "It seems to me," says Mr. Lockhart, "that the question is in a nutshell. Is it lawful to use at the Lord's table the pure, unfermented, and unmixed fruit of the vine? If so, and I do not think any one will deny that it is, then I ask, is it expedient?" What does Mr. Lockhart mean by "lawful?" A thing is said to be "lawful" which is "according to law" or "constituted by law." An ordinance or part of an ordinance to be "lawful" must have behind it the divine precept or the divine example. Believers' baptism is "lawful" because the strength of Christ's command and example has created the ordinance. If in virtue of His command and example, it is "lawful to use at the Lord's Table the pure, unfermented, and unmixed fruit of the vine," then the controversy is at an end. As loyal followers of the Saviour, we have simply to keep "the ordinances *as he delivered them.*" There is no question of expediency, but simply of law, and "it is a maxim in law, that it requires the same strength to dissolve as to create an obligation." If it be "lawful to use at the Lord's table the pure, unfermented, and unmixed fruit of the vine," then until Christ shall dissolve that obligation by death or otherwise, it is ours, not to ask, "Is it expedient?" but simply to obey.

Mr. Lockhart says, specially on "the terrible risk to the reformed brethren in our churches." Is it seriously maintained, that a divinely appointed ordinance can be altered out of regard to "reformed brethren?" In whom is this power of alteration vested? Who are the judges as to the propriety and usefulness of a divine institution? If Christ in instituting the ordinance used "the pure, unfermented and unmixed fruit of the vine;" is not this an all-sufficient argument for its use in the present day? Why speak of "the terrible risk to the reformed brethren?" But if "the fruit of the vine" used at the Last Supper was pure, *fermented*, and unmixed, *i.e.*, a natural wine, will Mr. Lockhart seriously contend, that any church, or any number of churches, for any reason whatever can depart from the original practice! "Is it lawful? . . if so . . Is it expedient?" Is this the Baptist position? Is this the attitude of our denomination

toward the Christian ordinances? Is this the way in which the "Baptist Worthies" acted in regard to believers' baptism? Clearly the moment we begin to tamper with the divine ordinances, they cease to be divine, and become our own.

Now, it seems to the present writer "that the question is in a nutshell." Either we know what substance was used by Christ as the symbol of His blood, or we do not. If we do know, then no question of expediency, or of drunkenness, or of "risk to the reformed brethren," can be admitted. If we do not know, then there is no judge in Israel, and every one may do that which is right in his own eyes. It is agreed that the substance contained in the cup at the institution of the Lord's Supper was "the fruit of the vine." Was the fruit of the vine fermented or unfermented? Were there two cups, as in some of our churches in Scotland, one containing fermented fruit of the vine and the other containing unfermented fruit of the vine? Is it, as the Roman Catholic Church maintains, a matter of doubtful disputation, "what there was in the cup before our Lord blessed it?"

It will readily be admitted that the Last Supper was a Passover, and that the fruit of the vine was the substance commonly used at that festival. But the Hebrew Oral Law explicitly states that the words "fruit of the vine" used in blessing "the cup" form the sacred phrase for natural wine. Moreover, it is distinctly laid down that the natural fermentation of the fruit of the vine does not constitute leaven. There are also Paschal regulations to prevent intoxication, as your correspondent C. C. has pointed out, and notwithstanding these precautions numerous instances of drunkenness are recorded. The primitive mode of baptism is not more clearly established than that the fruit of the vine used at the Paschal Supper, and during the Paschal week, was naturally fermented and intoxicating. Indeed, the deplorable thing in the discussion is the ignorance which is evinced even in high places in regard to the law and antiquities of the Jewish people.

Mr. Lockhart, in a former number of the Magazine, says of his opponents, "there is no principle involved with them," a "harsh and bitter expression" in all conscience. This insinuation is most unfair and most uncharitable, and will be repudiated by every right minded person. If Mr. Lockhart will show good reason for believing that Christ, in instituting the ordinances, used the unfermented fruit of the vine, the present writer will loyally and at once conform, but he refuses to discuss the expediency of a divine institution with any one. To do so would be treason to every Baptist principle. At present all the evidence points in the other direction.—I am, &c.,

SCOTUS.

SUNDAY TRAVELLING.

SIR,—During the summer a subject of importance has been brought very prominently before my mind, and has caused me to think the matter over very carefully, but as yet I have arrived at no definite decision. I therefore make bold to ask you to open the pages of the SCOTTISH BAPTIST MAGAZINE for the discussion of the subject, namely, that of "Sunday travelling."

Many of our church members every year go for a change to places which are within easy reach of our cities, and instead of attending places of worship near their temporary homes, they prefer to use the trains which run on the recognised day of rest to reach their usual places of worship. It must give considerable pain to many as it has given me to witness brethren actually rushing from the house of God before the service is concluded to catch a train.

Now, Sir, I have stated my case as briefly as possible, and I shall be glad if those with more experience than myself in the Christian life will give me enlightenment on the following questions.

1st. Ought Christians, for the sake of example, to travel by train or coach on the Sabbath?

2nd. Is such an example if indulged in by Christians not likely to prove a stumbling block in the way to many, and calculated to encourage those who have little or no respect for the Sabbath to the further desecration of that day?

3rd. Is Sunday travelling on any pretence whatever justifiable? If so, on what?—I am, &c.,

A YOUNG CHRISTIAN.

Reviews.

"THE BAPTIST HYMNAL." *London: E. Marlborough & Co., 51 Old Bailey.*

THIS is in every respect an admirable book. The work of selection has been accomplished with great care, wide knowledge, and real discrimination. Most of the really best among the old hymns have been retained, while nearly all the notable hymn-writers of our own and the last generation are represented by their best work. The book contains a sufficient number of the ordinary metre hymns to abundantly satisfy the requirements of any village church; while we rejoice to find in it so many of the most inspiring of our modern particular metres, corresponding to most of the finest tunes in the Bristol and other leading tune-books. Above all, the book, being a very recent and bran-new publication, is free from the antiquated and unsingable hymns, which more or less encumber all the older collections, making them considerably more unwieldly, and not a whit more efficient, like over-stout men. In fine, we do not hesitate to say the work will take its place with the very best of the latest hymnbooks of the time. It is already in use in a number of Scottish churches; and we believe has given much satisfaction to them all. It manifests a real unity, and breathes a high spirit; and it has been obviously a delight to the compilers to give all possible emphasis to that boundless grace of God which, when sin abounded, did so much more abound.

We need hardly say on the other hand that the book is not without its defects. While we do not find in it a single verse which need shock the spiritual or literary susceptibility of any reader—a rare excellence—it contains a number of feeble hymns, chiefly by unknown and recent authors, which are unworthy of such a high-class selection; and—a more serious fault above which no "committee" of selection has ever yet risen—some fine hymns are inexcusably omitted. And while we grant that in almost every case in which the original text of hymns has been altered, the alteration is a decided improvement, we think it would have been advisable that the asterisk by which such alteration is signified should have pointed to a

note in which the original text was given, as a tribute of respect, to say the least of it, to many writers to whom we owe so much. We may add that congregations which practice chanting may, at a very slight additional cost, have a collection of chants and anthems bound up with the book, though we must confess that the collection at present used for this purpose might be improved upon.

Altogether the book is a piece of careful, earnest, and excellent work; and we should advise any of our churches, which may be thinking of introducing a new hymn-book, at least to examine this one before making their choice. *R.*

"Rev. Dr. Bonar on Infant Baptism—A Reply." By a Layman. *Edinburgh: R. Symon, 8 St. James Square.*

Books on baptism are not supposed to be favourite reading even among Baptists themselves, least of all those that come in the form of replies to arguments from the other side. It is felt that many of these arguments are too pitifully weak to need replying to, while others that make a braver show have been replied to again and again. But everyone knows that a weak argument will pass muster with many if it has a strong name behind it, and the fact that Dr. Bonar has seen fit to enter the lists as a controversialist in support of infant baptism may be regarded as a sufficient justification of the present "reply." The writer vaults into the arena and makes up to his antagonist with the easy air of a man who has disposed of weightier opponents. He has little difficulty in disposing of the "arguments" brought against him, and in bringing to bear upon his opponent the authority of scripture, or the emphatic testimony of pædo-baptist writers themselves. His logic is used at times with telling effect and places his clerical antagonist in a very ridiculous light. The writer has spared no pains to make his reply effective, and we think he has succeeded. In the case of those who are enquiring on the subject of baptism, this little book will prove helpful; and it might be well that the young people in our churchss should be made familiar with the stock arguments of pædo-baptists, and how easily they can be disposed of. To them we recommend this reply.

Intelligence.

Alva.—The second anniversary services of this church were held in the Christian Institute, on Sunday and Monday, the 14th and 15th September. On Sunday afternoon the sermon was preached by Mr. Maitland, from Glasgow, from the words, "He preached unto him Jesus," Acts viii. 35. There was a very good gathering. On the Monday evening a soiree was held, when the members and friends to the number 240 met and partook of an excellent tea. The pastor, the Rev. D. W. Laing, occupied the chair, and was accompanied on the platform by the following gentlemen:—Revs. G. Yuille, Stirling, W. J. Mathams, Falkirk, Jno. M'Lean, Dumbarton, and also Mr. Maitland, Glasgow. There were also present brethren from the churches in Alloa and Stirling. The chairman, in his remarks, said that as a church they

had very great reason to thank God for the way in which He had led them during the past year. Though they had had much to strive and fight against, yet grace had been given them to stand their ground in the battles of the Lord. He was sure that he only expressed the feelings of all his brethren and sisters when he said, that although some had gone back from them and withdrawn their sympathy and support, yet they were still determined to go on in the strength of God to do the work which He alone had given them to do. He was happy to be able to state that the Sunday school they had started during the year was in a good condition, and that the Wednesday evening prayer meeting had been very well attended both summer and winter. Excellent addresses were also given by the other gentlemen on the platform, which were very attentively listened to. A choir, led by Mr. Joseph Hunter, sang several hymns at intervals. After the usual votes of thanks, Mr. Laing pronounced the benediction, thus bringing to a close what had been a most enjoyable meeting.

DUMFRIES.—On the evening of Sept. 7, at the close of the first year of his ministry, the pastor, Rev. Wm. Muir, preached a special sermon. The attendance was good, and the service was of a deeply impressive character.—A social meeting of the members and friends of the church was held on Tuesday evening, 17th inst. The attendance was of a fair average. The pastor was in the chair. After tea the chairman delivered an address upon "The Gospel in the Life," or "Some Thoughts on Practical Christianity." In the course of his remarks he referred to some of the differences which existed between the Christianity of the apostolic age and that of modern times; and to some of the ways in which men regarded the gospel. Christianity was essentially a life, a "being" and a "doing," and not a mere creed or theory. Addresses were afterwards delivered by Messrs. Johnston, Carlyle, and Hibbs. During the evening a selection of sacred hymns were sung by the choir.

GALASHIELS.—STIRLING STREET.—The Rev. H. H. Gray, of West Hartlepool, having accepted the unanimous call to the pastorate of the above church expects to enter upon his work there the third Sunday in October.

GLASGOW.—ADELAIDE PLACE.—A Mutual Improvement Association was recently formed in connection with this church; and the first session was opened by a conversazione on Friday, September 27. The hall was profusely and tastefully decorated with plants, flowers, &c., and the tables were covered with a large collection of scientific and other instruments, rare illustrated works, curiosities, and antiquities, contributed for the occasion by members. The pastor, Rev. D. P. M'Pherson, B.D., delivered a most appropriate inaugural address, which was highly appreciated, and was followed by Dr. Joseph Coats, Dr. Dunn, Mr. Wm. Paterson, and others. The intervals were occupied with musical pieces by the choir, readings, &c., and the latter part of the evening was spent in inspecting the numerous articles on view, and in general intercourse and enjoyment. Leave was given to all to take home the numerous bouquets to sick friends and others prevented from being present. The meetings of the association are held on Sabbath mornings at half-past nine, chiefly for Biblical study, and on Thursday evenings at eight for the consideration of more general subjects in literature, science, sociology, and politics.

GLASGOW.—SOUTH SIDE.—The autumnal tea meeting of the members of this church and congregation was held on the evening of September 24, when reports and addresses from the leaders of the different schemes of work were given. The Sabbath School being represented by Mr. Jackson. Messrs. Rae and Paterson for the Young Women's and Young Men's Bible Classes. Mr. Selwood who has joint charge of the Tract Distribution urged its claims, while Mr. John Ross on behalf of the Pastor's Bible Class argued for the study of the Word as the spring from which all other work must flow. Mr. Cowie asked for increased support of the open air and indoor Evangelistic Services on Sabbath evenings, and the improvement of the psalmody of the church was pressed upon the attention of all by Mr. Logan. Mr. M'Callum spoke on behalf of the deacons. The pastor, Rev. W. H. Elliott, presided, and in his opening address spoke of the different temperaments of individuals leading some to one and some to another kind of work, the whole being needed, with a kindly feeling influencing all and each esteeming others better than themselves, and rejoicing there are others

to take up work they themselves are not specially qualified for, and all tending to the great idea of the church, viz., the evangelisation of the locality in which the church is placed. These meetings have grown annually in interest, and this proved one of the best and most encouraging of all.

GOVAN.—A united conversazione of the various organisations in connection with this church was held on Monday evening, 15th September, to inaugurate the winter's work. There was a large attendance, about 260 being present. The church hall was suitably decorated for the occasion with a number of green house plants. On the walls was exhibited a collection of oil and water colour paintings, together with several photographic views of places visited by the pastor, Rev. Jervis Coats, M.A., during his recent tour in the east. On tables throughout the hall various relics and other objects of interest were shown, including a number of microscopes with views. After tea had been served the meeting was thrown open for the evening that all might have an opportunity for conversation and for viewing the various objects brought together. Towards the end of the evening, which had been agreeably diversified by vocal and instrumental music, Mr. Coats ascended the platform and spoke for a short time on the purpose for which the meeting had been gathered together. He was followed by the several deacons present, who all spoke encouragingly of the work in which the various associations were to be engaged this winter. The meeting was then brought to a suitable conclusion.

PERTH. — Several baptisms have lately taken place in South Street Church, among them being Mr. J. Small, one of the city missionaries. Before his baptism he made an impressive statement to this effect. He knew that we served a righteous Lord, who expected us to obey all his commands, and that if we neglected any of them because we considered them not essential, He had his own ways for chastising his people for such neglect. He thought it better to obey the command late than not at all, even though it implied he had been in error before.—Perth Conference has just taken place, and the Baptists were well represented by Rev. Thomas Spurgeon of Auckland. Well knowing that the small dimensions of South Street Church would be of no use for the son of the popular preacher, we arranged for Mr. Spurgeon to preach in the North U. P. Church in the morning, which was crowded to excess. Mr. Spurgeon again speaking in the afternoon at the close of the service. In the evening the City Hall was densely packed an hour before the service, hundreds disappointed going away. A short service was held outside the Hall, and then the inside meeting was addressed by Colonel Oldham and Mr. Spurgeon. On Monday Mr. Spurgeon lectured on "Brighter Britain," or New Zealand, in the City Hall which was full, an enthusiastic audience frequently applauding the eloquent and instructive lecture. The fair city has been honoured in having the worthy son of an honoured preacher, preaching his first sermons in Scotland in her midst. One of the objects of his visit was to ask for help for the Auckland Tabernacle, which is now in course of building, at a cost of £10,000. Mr. Spurgeon having entered into a covenant with his church that the whole sum must be raised before they use it for worship. Fully £80 was subscribed towards this object in Perth, although some of our influential Baptist friends were abroad and therefore could not give their aid. It is remarkable that a former member of South Street Baptist Church, Mr. Whytock, who went to Auckland for the benefit of his health, is now Mr. Spurgeon's helper in New Zealand.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of October 1884.

ANNUAL SESSION

OF THE

Baptist Union & Home Mission of Scotland.

THE ANNUAL MEETINGS OF THE DENOMINATION WILL BE HELD AT

GLASGOW,

ON TUESDAY, WEDNESDAY, AND THURSDAY,

The 21st, 22nd, and 23rd October 1884, as follows:—

TUESDAY, 21st October.

Meetings of Committee in the Rooms of Adelaide Place Chapel from 5 o'clock p.m.

Divine Service conducted by Rev. W. S. CHEDBURN, Aberdeen, in Adelaide Place Chapel at 8 p.m.

Collection in aid of the Funds of the Union.

WEDNESDAY, 22nd October.

Prayer Meeting in Adelaide Place Hall, 9.45 a.m.

Council of the Union in Adelaide Place Chapel at 11 a.m.

Interval.

General Meeting of Home Mission Society in Adelaide Place Chapel at 2 p.m.

Annual Meeting of the Total Abstinence Society in the Hall of the Chapel at 5.30 p.m.

The Secretary's and Treasurer's Reports will be read and the following among others will address the meeting:—Rev. W. J. MILLER, Glasgow, and Rev. JAS. DUNCAN, M.A., Grantown.

Tea will be provided. Tickets 6d. each.

Public Meeting of Home Mission Society in Adelaide Place Chapel at 7.30 p.m.

Chairman—Mr. CROMAR, Edinburgh. Speakers—Mr. JAS. SCOTT, Scarfskerry; Mr. ALEX. BLACK, Tobermory; and Rev. Dr. LANDELS, Edinburgh.

THURSDAY, 23rd October.

Prayer Meeting in Adelaide Place Hall at 9 a.m.

Council of the Union resumed in Adelaide Place Chapel at 10 a.m.

Public Session of the Union in Adelaide Place Chapel at 1 p.m.

Rev. R. MACNAIR, M.A., the new President, will deliver his Inaugural Address. The Reports of the Secretary and Treasurer, and of the Educational, Beneficiary, and Provident Fund Committees will then be read and spoken to.

Dinner at 4.15 p.m in the Hall of the Christian Institute, Bothwell Street.

Members and Friends (including Ladies) supplied with Tickets price 2s. 6d. each, at the Meetings on Wednesday and Thursday Forenoon.

Public Meeting of the Union in Adelaide Place Chapel at 6.30 p.m.

The President in the Chair.

SPEAKERS:—Rev. ALEX. BISSET, Kirkcaldy; Rev. J. P. CLARK, M.A., Leith.

GEORGE YUILLE, *Secy. Baptist Union.*
GEO. W. ELMSLIE, *Secy. Baptist Home Mission.*

Delegates requiring accommodation are requested to apply to Mr. JAMES IRONS, 49 Virginia Street, Glasgow, not later than Monday 13th inst.

Meetings of Council are open to Members of Baptist Churches.

CHURCH NOTICES

Church.	Minister.	Hours of Service.	
		Sabbath.	Week-day.
Broughty Ferry—St. Vincent St.,	Arthur W. Oakley.....	11.15 and 6.30	Wed. 7.30
Dumbarton Dennyston Hall, William Street,.....	John M'Lean,.....	11.15 and 6.30	Wed. 7.30
Dumfries Tabernacle, Newall Ter,	William Muir	11 and 6	Tues. 8
Dundee—Long Wynd, Nethergate,..	Wm. Tulloch.....	11 and 6.30	Thurs. 8
Edinburgh—Dublin Street,.....	William Landels, D.D., ..	11 and 6.30	Thurs. 8
" Duncan Street, Newington	John M'Lellan,.....	11 and 6.30	Wed. 8
" Marshall Street,.....	Alex. Wylie, M.A., ...	11 and 2 15	Wed. 8
" Rose Street.	.....	11 and 6.30	Wed. 8
Falkirk Masonic Hall.....	Walter J. Mathams	11 and 2	Thur. 7.30
Glasgow Adelaide Pl., Bath St.,	D. P. M'Pherson, B.D.	11 and 2	Wed. 8
" N. Frederick Street, ...	John Urquhart	11 and 2	Wed. 8
" John Knox Street,.....	P. J. Rollo,.....	11 and 2	Wed. 8.15
" Copeland Road, Govan	Jervis Coats, M.A., ...	11 and 6.30	Wed. 8
" Cambridge Street, ...	Robert Howie	11 and 2	Wed. 8
" Sister Street, Bridgeton,	W. Johnston Millar.....	11 and 7	Wed. 8
" Queen's Park, P. Edward St. Vict. Rd.,	.....	11 and 6.30	Wed. 8
" South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. Elliott, ...	11 and 2	Wed. 8
Greenock—Orangefield,.....	Robert Macnair, M.A.,...	11 and 2.15	Wed. 8
Hawick—Baptist Chapel,.....	Wm. Seaman,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. Wilson.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,....	Alex. Bisset	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	Oliver Flett, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	Walter Walsh,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	George Yuille,.....	11 and 2	Wed. 8

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SCOTTISH BAPTIST MAGAZINE.

Our Annual Meetings.

WE present our readers with an account of the annual meetings of the denomination just concluded. The Home Mission inaugurated its amended constitution by electing its Committee by ballot, a mode of election which if it narrows the range of the Committee and lowers its representative value, may be supposed to add to its compactness and efficiency. The interest in the Union meetings centred as usual in the proceedings of Council, and especially in its treatment of the educational question. As had been anticipated this question came up in connection with the report of the Conciliation Committee. It was unfortunate that the Committee had to report failure, and we are aware that none regretted the apparent necessity more than the members of Committee themselves. Under the circumstances perhaps it was inevitable that the discussion which followed should turn upon what were merely personal questions, but as a matter of fact the Council never rose above that level. This may possibly explain why the discussion was so hastily disposed of, and any proposal to renew the effort towards conciliation declined. Be that as it may the matter may now be regarded as settled for some time to come. We do not believe the churches will accept the settlement as final, since it is unsatisfactory in many respects; and nothing unsatisfactory should be regarded as final. But in the meantime the matter may be regarded as disposed of. Another angel may descend in future to trouble the waters, and in that case it may be hoped that the waters will appear more manifestly charged with healing virtue.

The President's address was listened to with much interest and appreciation, and if his presidency does not produce all the happy issues suggested by Mr. Robarts, it is likely to be less trying than the one just closed.

We are under a special obligation to Rev. R. Glover, and to the English Union, of which he is the honoured President. He rendered good service by his presence among us and by the strong and hopeful words he uttered. His address in connection with the designation of Mr. M'Millan for the Congo was full of spiritual fervour and power, and largely contributed to render the meeting memorable. Above all we trust he was sent by One who walks among the golden candlesticks to remind us of "the more excellent way," of that divine spirit of charity without which, though we speak with the tongues of men or angels we become but as sounding brass, though we penetrate all mysteries of knowledge and perform miracles of faith, are nevertheless "nothing" in the kingdom of God. May we all make room for that spirit that "provokes unto love and to good works."

L

Annual Meetings of the Denomination.

THE proceedings connected with the Annual Meeting of the denomination were inaugurated on Tuesday evening by a service held in Adelaide Place Church. The preacher on the occasion was the Rev. W. S. Chedburn, Aberdeen, choosing as his text Philippians iii. 13th and 14th verses.

On Wednesday morning a prayer meeting was held at which Rev. D. P. M'Pherson presided.

The Council met in Adelaide Place Church at 11 o'clock—the President, Mr. R. Herriot, in the chair. Prayer was offered by Rev. Alex. Wylie. The first business disposed of was the applications for admission into the Union from the churches at Dunoon, Dalkeith, and Crieff; also the reception of one personal Member. A digest of minutes of the various committees and funds of the Union was read.

The Report of the Committee appointed by last year's Council to devise some arrangement whereby existing differences in Educational work might be healed and the question put upon a permanent basis, was then submitted as follows:—

"The Committee appointed at the Meeting of Council in October 1883, to consider whether any method could be arrived at to remove the unhappy differences which have arisen in connection with Ministerial Education deeply regret that their earnest efforts have been unavailing, and that they have no proposition to bring before the Council, and are of opinion that their efforts in that direction cannot be continued with advantage, and that the Committee should be discharged."

A long and animated discussion took place upon this report, the principal point in dispute being whether the failure of the Committee was due to its not having used due diligence in its endeavour to bring about conciliation, or whether that result was due, as had been asserted, to a statement made by Dr. Flett at a meeting with the members of the Committee in January, to the effect that conciliation was impossible. On the one hand Dr. Flett denied having made such a statement; on the other it was maintained on behalf of the Committee that further efforts were felt to be needless after that interview, and after a subsequent meeting of Committee held in Edinburgh. The minutes of the various meetings were read, and explanations offered on various points by members of Committee. The report was ultimately accepted and the Committee discharged. In the course of the discussion the following motion had been proposed:—

"That the Education Committee be instructed to receive proposals for Union from Dr. Flett and his friends, and to give these proposals

full and earnest consideration, with power to accept, subject to the approval of next Council."

This motion had been combined with the previous motion to accept the report of the Committee, but was now put as a substantive motion. An amendment proposing adjournment was put and lost. Another amendment proposing a new Committee was then proposed; but as it was felt that no time remained to consider it, a second attempt at adjournment was made with the same result. The motion was then put and carried *nem. con.*

On his own behalf and on behalf of those who might take the same view of the procedure that was being adopted, Dr. Flett intimated his dissent and protest for the following reasons:—(1) Because there was no opportunity of discussing the two motions that were put to the vote. In the form in which the first resolution was introduced there was opportunity afforded only for information, not for discussion, and when the two motions were after a time combined, the time at the disposal of the meeting had expired, and a motion to adjourn was put and lost —thus discussion was precluded. The motion at this stage was divided and the first part carried *nem. con.* On the second part being moved as a substantive motion, a proposal was again made to adjourn and lost. The motion was straightway put and carried—thus again discussion was precluded. (2) Because the failure reported by the Conciliation Committee was attributed to a statement said to have been made by me at an "informal meeting," viz., "that conciliation was impossible," which statement the President (being present on the occasion) when appealed to admitted had not been made: and to my not agreeing officially to discuss the subject in private with Dr. Landels, on the ground that it was not a personal matter between two individuals, but one for the Conciliation Committee, according to the remit of the Council. (3) Because the Conciliation Committee failed in doing the work assigned to it in not meeting with both sides and ascertaining the true grounds of difference between them, and the points which they respectively insisted on as indispensable to union. (4) Because the passing of the two motions put a stop to efforts at conciliation.

The Council resumed on Thursday morning at 10. The Educational and the Secretary's Reports were submitted and approved.

A resolution of sympathy with Rev. J. Murray, in his present withdrawal from active work on account of ill health, was unanimously passed.

A motion of which Dr. Landels had given notice proposing a change in the mode of appointing the Educational Committee was then considered, and it was agreed to remit the matter to the General Committee to consider what changes should be made in Rule 7th, with a view to a more satisfactory method of electing committees, and with the intention of bringing some such improvement into operation at next meeting of Council.

The following office-bearers were then elected:—Vice-President,

Mr. R. Lockhart, Edinburgh ; Treasurer, Mr. A. Macdiarmid, Glasgow ; Secretary, Rev. Geo. Yuille, Stirling ; Tutors, Rev. J. M'Lellan, and Rev. J. Urquhart ; Auditors, Messrs. Jas. Irons, D. Lockhart, R. Brash, and Archd. Rae.

The Committee lists were then revised.

The following resolution on Disestablishment was passed :—" That this Union renews its earnest protest against the Establishment of the Church by the State, and records its conviction that in the interests alike of spiritual religion and political justice the connection at present existing should be speedily terminated." Delegates were at the same time chosen to represent the Union at the Annual Meeting of the Scottish Liberation Society.

The Council received and accepted a cordial invitation from the church at Dunfermline to hold its next Spring Session there. At the close of the Council when Dr. Flett's reasons of dissent were handed in a discussion arose as to whether they should be received, but it was ultimately decided that they be received and recorded ; one member entering his dissent. This concluded the business.

PUBLIC SESSION.

The session of the Union was held in the Church at 1 o'clock when the retiring President took the chair. The proceedings were opened with prayer by Rev. W. Smolden.

The Chairman then introduced his successor, Rev. R. Macnair, who proceeded to deliver his inaugural address.

The usual votes of thanks were accorded to the President for his address, and to Mr. Heriot for his services in the chair during the past year.

The Annual Report was then read by the Secretary, which shows that the Union consists of 90 churches, having a membership of 9,517, being an increase of 4·2 per church on the membership of last year. The number of baptisms reported is 666, or 7·6 per church as against 7·4 last year. There are 74 Sabbath Schools, with an attendance of 7,637 scholars and 925 teachers ; last year the teachers numbered 913 and the scholars 7,304 in 72 schools. 51 Bible Classes show an attendance of 1,860, which is a slight improvement on the aggregate of last year. New buildings have been opened at Dunfermline, Pitlochry, and Forres. One is in course of erection at Hillhead, Glasgow ; another has been commenced at Leith. The church at Lerwick has acquired a larger and more central place of worship ; the chapel at Westray has undergone extensive repairs ; enlargement is in progress at Lochee ; while one or two churches contemplate building during the coming year. The amount of debt paid during the year was £1,711 0*s.* 1½*d.*, the existing debt on the churches being £10,931 0*s.* 3*d.* Seven churches had applied for and received aid during the year.

The Treasurer submitted his annual statement, which showed the amount of the General Fund to be £429 11*s.* 11*d.*, Beneficiary Fund, £366 18*s.* 3*d.* ; Educational Fund, £337 19*s.* 11*d.* ; Ministers' Provident Fund, £130 14*s.* 3*d.*

The Education Report was also submitted and adopted. It contains an account of work done during the past winter, both in College and Hall. Five students have finished their ordinary course of study; of these two have been settled in charges, one has gone to Bristol Baptist College for a year, one is qualifying for the B.D. degree at Edinburgh University, and one is destined for the Congo. Four new students have been accepted and another application is under consideration, making the present number of students 13. The income of the year has been sufficient to meet the expenditure. The report concludes by expressing the hope that the desire of the Union to permanently establish this work may speedily be realised.

At this point the President introduced Rev. R. Glover, President of the Baptist Union of Great Britain and Ireland, who expressed his pleasure in being among them and observing their growth and unity. He could not help feeling that underneath all their differences there was much of that brotherly love which is the dew of every grace. "It means discovery of power of doing good, it means development of co-operation—plenty of new churches which I am delighted to hear pressed upon you; it means all manner of things in the direction of deeper life, and fuller joy, and infinite benediction. After an absence of 16 years I am here to express, on behalf of the English Baptist Union, our great appreciation of the work you do in Scotland, our thankfulness for the men you send us—and if you send us such men as M'Laren, Culross, or Landels, we will take them in any quantity. Let me express our delight at the news of your growth, influence, various activities, and to join in the earnest prayer that has been uttered that you may increasingly grow in the unity of the spirit and the bond of peace, and that the Baptist Churches in this land may pursue their benign course, rich in the smile of God and in the appreciation of their fellow-men."

The reports of the various funds of the Union were then submitted and adopted.

On the motion of Mr. Walcot a cordial vote of thanks was awarded to Mr. H. Rose, Edinburgh, for his long and faithful service as Convener of the Beneficiary Fund and Ministers' Provident Fund.

A vote of thanks was also proposed, on the motion of Mr. Jas. Wilson, to Mr. White, Edinburgh, Law-Agent of the Minister's Provident Fund, for his valuable services in connection with that Fund.

The Session then closed.

Dinner was served in the hall of the Young Men's Christian Institute at 4.15 p.m. There was a large attendance of delegates and friends, including ladies. The chair was occupied by Mr Jas. Irons, Glasgow. After dinner Mr. Herriot made an appeal on behalf of the Provident Fund with a view to its being put upon a safe and proper basis by increasing its capital to the extent of £2000. In addition to the £100 promised by Mr. H. Rose last year an additional £100 had been promised by Mr. Charles A. Rose, Glasgow, while the ex-President himself offered £50 on condition that the whole amount

be aimed at. Mr. Glover also gave a brief and genial address. A vote of thanks was proposed by Mr. McIlvain, Greenock, to the Accommodation Committee and the friends who had entertained visitors; also to the Pastor and Managers of Adelaide Place Church for the use of their building during the session.

PUBLIC MEETING.

The Public Meeting was held at 6.30 p.m. in Adelaide Place Church—the President in the chair. Rev. W. Macintosh offered prayer. The President having offered a few remarks, and having intimated the absence through indisposition of Rev. Alex. Bisset, Kirkcaldy, one of the speakers, called upon Rev. J. P. Clark, who proceeded to address the meeting on "Enthusiasm for Christ." There are some who put zeal for the Church or the Denomination before zeal for Christ, and to that extent their work must fail. Some again put zeal for the truth instead of Christ, and had they contended for the truth because it is Christ's truth, with an impulse of love behind it they would have fought a far nobler battle. He had known Baptists who seemed to live for little more than the establishment of the truth of baptism. They seemed to contend for it because they had espoused it, rather than because Christ gave it; otherwise they would have shown a tenderness and humility which was lacking in their lives. There are degrees of attachment to a person or a cause, but we ought not to fall short of the highest. We must burn if we would warm. The speaker urged various reasons for this enthusiasm, and referred in closing to the motives that ought to inspire it.

The President then introduced Mr. M'Millan, who is about to sail for the Congo, having been appointed by the Society to that field of labour. Mr. M'Millan said he would endeavour to answer two questions: "How was I led to think of the foreign field?" And "To what end am I going?" As to the first, he continued, I may say that I have had the honour of being a student of the Baptist Union of Scotland, under Dr. Paterson, Dr. Culross, Dr. Flett, Messrs. Coats, Wylie, Urquhart, and M'Lellan, all of whom I wish to thank for what I have learned from them, and wish them all God-speed. I also thank our Convener and wish him prosperity in his work. In my second year of study Dr. Landels preached a powerful missionary sermon from this platform, I called on him afterwards and asked him what he thought of my going. He advised me to continue my studies and in the end my way would be made plain. Since then Mr. Baynes was here and I thought of consulting him, but was deterred by the remark of a friend to the effect that we all had our foreign mission fits. Two years ago, however, the subject again presented itself to me, and I could not but pray, "Lord send me if Thou wilt." I called on Dr. Culross at the time, and he said to me, "I would cherish the desire." I have done so; and though for the last four months I have been engaged in mission-work at Branderburgh which has been so far successful that thirty-two have been added to the

Church, and although the Church there was anxious that I should remain among them, I felt it my duty to decline. Strong appeals had appeared in the *Missionary Herald*, which I could not pass over, and after a week of uncertainty I felt compelled to say, "here am I, send me." I believe the Lord intended me to go. I had been urging others not to quench the spirit—to believe and obey the command of Christ; and while I preached this I felt I ought to act in the same way myself. There were difficulties in the way, of course, and discouragements too. Some said, "what if you be stricken down with fever, or die?" Well, if I hear the Master say "go," and if I fall at my post, where better could I fall? If I die in the service of my Master, where better could I die? If I be spared and come back, then all is well; if not, then all is well, for He is with me. Are we better than Christ or His apostles? It is all very well to sing—

"Waft, waft, ye winds, His story,
And you, ye waters roll,
Till like a sea of glory,
It spreads from pole to pole:"—

but the winds cannot do it, the waters cannot do it; men of God must go forth constrained by the love of Christ, with more of the spirit of the Master who wept over Jerusalem and was moved with compassion for the multitudes; with the spirit of the Apostle Paul who went from house to house entreating men with many tears; then we will have it. And if God bids us go we must go and say, "Behold God is my salvation, I will trust and not be afraid."

Rev. F. H. Robarts then addressed Mr. M'Millan from the words in Jeremiah, Chap. i., "Ah! Lord God, behold I cannot speak: for I am a child. But the Lord said unto me, say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Mr. Robarts showed how the passage supplied an antidote to doubts or misgivings that might hereafter arise in the prosecution of his work, answering such questions as these: "Was the impulse right which I obeyed? How am I to surmount the difficulties of the undertaking? How weak I am in presence of so great a task!" In closing he said, "I wish in giving him these words to say, farewell! We expect to see you again by and by to tell us how God has answered our prayers for you. Meanwhile go forth and prosper, strong in the Lord and in the power of His might."

Rev. W. Tulloch, Dundee, having offered prayer, the congregation, led by the choir, joined in singing the hymn, "O'er the gloomy hills of darkness." Rev. R. Glover, Bristol, then delivered a bright and stirring address, which we hope to reproduce in our next number.

This address concluded and contributed largely to what was felt to be throughout a most stimulating and profitable meeting, the influence of which it may be hoped will spread and be fruitful of good among our churches.

THE MEETINGS OF THE HOME MISSION.

The General Meeting of the Home Mission was held in Adelaide Place Church on Wednesday, 22nd ult., at 2.30 p.m.—Mr. J. Walcot, Edinburgh, in the chair. Prayer was offered by Mr. M'Lellan.

The Secretary (Mr. Geo. W. Elmsley) read minutes of Committee Meetings held during the year.

Mr. Chas. Anderson read the Treasurer's Statement, which showed the state of the funds to be favourable.

The Annual Report submitted by the Secretary shewed that 22 stations have been occupied by the Society, as against 25 last year, Strathspey and Sinclairtown having been discontinued, while Dumbarton has ceased to be connected with the Society. Vacancies at Keiss and Tullymet have been filled by Mr. Hector M'Lean and Mr. D. G. Forbes respectively. Mr. Donald had been transferred from Cumnock to Kilmarnock, and Cumnock supplied by Mr. John Campbell, formerly of Redbourne Herts, while Mr. Colin Chrystal had been reinstated on the list of missionaries and appointed to Coatbridge. Two young men had been employed in missionary and evangelistic work at Largo, Fife, and in the Island of Colinsay, while the services of the permanent evangelist had been in constant request throughout the year, and gratifying testimony was borne to the value of his labours, and an earnest appeal was made for increased liberality on the part of the subscribers and churches of the denomination in order to provide additional assistance to the evangelist, and in connection with this the Secretary stated he had received a cheque for £100 from a well-wisher of the cause for this very purpose since the Report was written. A graceful tribute was paid in closing to the memory of the late Mr. Robert Macandrew, who for upwards of 30 years was a member of the Committee.

The Treasurer's Accounts shewed the Receipts from all sources, including balance from previous year and £300 transferred from Legacy Fund had been £2,389 10*s.* 8*d.*, while the expenditure had been £2,113 19*s.* 10*d.*, leaving a balance in hand of £575 10*s.* 10*d.*, in addition to a Legacy Fund of £1538.

The reports of the Secretary and Treasurer were adopted, and the Committee for the ensuing year elected by ballot from a list of names of those eligible for membership.

The Public Meeting of the Home Mission was held in the same place at 8 o'clock p.m.—Mr. Cromar, Edinburgh, in the chair.

After devotional exercises and a few remarks from the Chairman, the Reports of the Secretary and Treasurer were read.

The Chairman then introduced Mr. DONALD BELL, who gave an interesting account of his work at Broadford and surrounding districts in Skye. He found much encouragement among the people in visiting them, and also testified that with regard to his own people they were the most generous and warm-hearted people he knew. His work lay among the secluded glens and hamlets of the island, and he often went to districts otherwise neglected.

Dr. LANDELS, on being called upon, said he had heard it stated that there was neither need of nor room for the work which the Society attempts to do, since to a large extent Scotland is supplied with the gospel. Yet as appeared from the success of recent evangelistic movements there is still room for work among the masses of our large towns and cities, and even among those who are members of churches. But whether or not there was room for the Society depended upon what it had to send to the people. The men needed for the work are not such as are highly educated and can produce elaborate sermons, but men inspired with the love of God, whether educated or not. We ought to employ such men if we have them, if not we ought to produce them. Why should we import them from America? Our Christianity is surely not inferior to theirs, and we are free to adapt existing means of education to our purpose. Unless we preach the gospel more clearly and pointedly than others and with greater adaptation to the needs of men we shall not reach the thousands that lie beyond the reach of ordinary methods. Our distinctive principles will not in themselves do much to draw men. Our missionaries must have a passion for preaching the gospel—like the men who were called "gospellers" in former times. Yet our view of ordinances places us at a peculiar advantage with respect to young converts. We can refer them to the teaching of the New Testament without interfering with the work of grace; we can plead with them all the more powerfully because we need to conceal nothing which that book enjoins. The speaker concluded by urging the claims of the Society upon the churches in Scotland.

Mr. ALEX. BLACK, Tobermory, then addressed the meeting, giving an interesting detail of his work in the North of Mull. They laboured under certain disadvantages at Tobermory, as many of their young people left to go south at a time when they were becoming useful to the church. Still their Sabbath School and Temperance work was very encouraging. The children of the different churches unite in a common Band of Hope, and the ministers take their turn in addressing them. The work of visiting was prosecuted irrespective of sect, and was not without encouraging results. There were three stations which he visited and where he preached at intervals during the year. Opposition in various forms showed itself at times, but opposition was ubiquitous, and they were prepared to pursue their work in spite of it. He concluded by referring to his preaching tour in Islay during the month of July.

Mr. SCOTT, Skarfskerry, on being introduced, referred to his former work at Keiss where he had laboured for 23 years, and mentioned some gratifying signs of progress at Skarfskerry since his removal thither. He then proceeded to speak on the encouragements and discouragements connected with his field of labour.

A vote of thanks having been proposed to the Chairman by the Secretary of the Union, the meeting was closed with the benediction.

TOTAL ABSTINENCE MEETING.

The Annual Social Meeting of this Society was held in the hall of

Adelaide Place Church on Wednesday afternoon at 5.30 o'clock—Rev. W. Tulloch, Dundee, in the chair.

After tea the usual business of the Society was disposed of.

The Secretary submitted the Annual Report, in which it was stated that at least 53 ministers and nearly all the theological students connected with the Baptists in Scotland are abstainers. (Two additional names received during the meetings raises the list of ministers to 55.) An appeal was made for additions to the membership of the Society, which does not exceed 150 persons, exclusive of ministers and students. Reports were given of progress made by the two affiliated local associations at Kirkcaldy and N. Frederick Street, Glasgow. Some statistics were given relative to Bands of Hope, and it was suggested that these, where no adult association exists, might be affiliated with the Society. The report concluded with a reference to the part taken by the Committee in summoning the Scottish National Convention of Temperance Reformers, which was held last March in Edinburgh.

The Treasurer presented an abstract of his accounts, from which it appeared that the income, including the balance from the previous year, amounted to £14 1*s.* 9*d.*, and the expenditure £10 15*s.* 8*d.*, leaving a balance in hand of £3 6*s.* 1*d.* The office-bearers and committees were then appointed. Rev. W. Grant, retiring President, received a vote of thanks for his services during the year. Mr. H. Rose, Edinburgh, consented to act as President for the coming year. Secretary, Mr. A. B. Thomson, Edinburgh. Treasurer, Mr. J. T. Johnson, Edinburgh.

The meeting was afterwards addressed by Rev. James Duncan, M.A., Grantown, who, in the course of an able and vigorous address, referred to the enormity of the evil against which they had to contend, to the remedy which was to be applied, and to the most approved means for the prevention of drunkenness. Towards the close he appealed on moral and Christian grounds for the sympathy and support of all who loved their fellow-men and recognised their obligation to bear one another's burdens for Christ's sake.

The meeting was also addressed by Rev. W. Miller, Glasgow.

The Medical Aspect of the Gospel.

By Rev. R. Macnair, M.A., Greenock.

BY the term *gospel* in this connection, I mean not merely the good news of the advent of the Saviour as announced to the shepherds on Bethlehem's plains, but the whole of that beneficent scheme for the welfare of our race, which is unfolded in scripture, the provisions of which have been procured through the sufferings and death of our Lord, and which is applied and made ours by the operation of the Spirit of God. By the *medical* aspect of the gospel, I do not mean the relations between medicine and theology, between the healing art and the gospel, between the physician whose aim it is to

cure the body, and the pastor or missionary whose special function is the cure of souls. The existence of such relations is now generally admitted, and made the basis of arrangements in particular departments of missionary enterprise. In the ministry of our Lord himself, the model missionary, the union of the physical and the spiritual is specially noted. When John sent his disciples to ask, "Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them," Matt. xi. 3-5. And of his disciples it is recorded that he appointed them to both departments, and that they filled both. "He sent them to preach the kingdom of God, and to heal the sick. And they departed, and went through the towns, preaching the gospel, and healing everywhere," Luke ix. 2-6. And our missionary societies have in like manner latterly been aiming at uniting the two departments; sometimes in one person, who is then the typical medical missionary, his double function being to preach the gospel and to heal; and sometimes in separate individuals, the missionary and the physician working side by side, two branches of one great agency, a Christian mission with a medical department, the missionary devoting himself specially to the preaching of the word, the physician giving himself mainly to hospital and dispensary work, assembling around him the sick and those that have need of healing, as well as to medical visitation, the two together exemplifying Christian doctrine and Christian practice.

Now it is not of this subject that I am to speak, however interesting and important in itself. It is not of the gospel *and* medicine, preaching the gospel *and* healing; but of the gospel as itself a medical agency, an agency which is designed and fitted to be curative or remedial, curative that is of soul-sickness. My first remark accordingly is that

I. THE GOSPEL HAS A MEDICAL ASPECT, in other words, it is a remedy for soul-sickness, for moral and spiritual evil. That this is so it should not need many words to show. The Gospel has a *legal* * aspect. It is a method of justifying the condemned, getting an acquittal for the guilty, obtaining a reprieve and a free pardon for those who had exposed themselves to the penalty of a broken law. But it has a *medical* aspect as well. Many of the older systems of divinity have a chapter or a section devoted to the disease and the remedy. And in stating it so they only follow the scripture. For Christ came not only "to preach deliverance to the captives, and to set at liberty them that are bruised." He came as well "to heal the broken-hearted and to preach recovering of sight to the blind," Luke iv. 18. And when he was blamed for associating with publicans and sinners his answer was "They that are whole need not a physician, but they that are sick. I came not to call the righteous but sinners to repentance," Luke v. 31-32. From such expressions as these

* Of course it will be understood that I am not here using the word *legal* in the sense in which it was used by the old Puritan divines, as opposed to evangelical. When I say that the gospel has a legal aspect, I do not mean that any one participates in its blessings by personal obedience to the law. These blessings come not by works of the law, but by grace through faith. What I mean is that gospel blessings reach us because he who brings the gospel has satisfied the law. The apostle asks, "Do we make void the law through faith;" and answers, "God forbid: yea, we establish the law," Rom. iii. 31. In this sense faith has a legal aspect, as it leans upon him who has fulfilled the law. And so the gospel has a legal aspect, as the blessings it bestows have been purchased by obedience to the law and submission to its penalty, not on the part of the sinner personally, but of his substitute.

it is obvious that the cures which our Lord wrought on the bodies of men did not exhaust his functions as a physician. But in the spiritual as in the physical world, he is eminently Jehovah Rophe, the Lord that healeth, Ex. xv. 26.

That the word of God takes account of soul-sickness and soul-health as well as bodily sickness and bodily health, is apparent from such passages as these, "O Lord heal me ; for my bones are vexed. My soul is also sore vexed," Ps. vi. 2-3. "The Lord restoreth my soul," Ps. xxiii. 3. "Lord be merciful unto me ; heal my soul." Ps. xli. 4. That spiritual health may be lacking from the use of weak and inefficient remedies, or from neglect of the true remedy, appears from the twice uttered declaration of God by his prophet, "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace ; when there is no peace," Jer. vi. 14 ; viii. 11. And from his question, "Is there no balm in Gilead ? is there no physician there ? Why then is not the health of the daughter of my people recovered?" Jer. viii. 22. That God is the alone source of spiritual health as of spiritual life may be inferred from the Psalmist's declaration, "The Lord restoreth my soul," Ps. xxiii. 3 ; from his prayers, "Lord, heal my soul," Ps. xli. 4 ; "Create in me a clean heart, O God ; and renew a right spirit within me," Ps. li. 10 ; from the appeal he makes to his own soul, "Why art thou cast down, O my soul ? and why art thou disquieted within me ? Hope thou in God ; for I shall yet praise him, who is *the health* of my countenance, and my God," Ps. xlii. 11 ; xliii. 5 ; from the words of God by Jeremiah and Hosea to Israel, "Thus saith the Lord, Thy bruise is incurable and thy wound is grievous. There is none to plead thy cause that thou mayest be bound up : thou hast no healing medicines. . . . *I will restore health* unto thee, and *I will heal* thee of thy wounds, saith the Lord," Jer. xxx. 12-13-17. "*I will heal* their backsliding," Hos. xiv. 4. And that God's remedy for soul-sickness is the gospel follows from the words of the evangelical prophet, "with his stripes we are healed," Is. liii. 5 ; as well as from the appropriation to himself by our Lord of the other utterance already quoted, "The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek : he hath sent me to bind up, or to heal, the broken-hearted," Is. lxi. 1, Luke iv. 18. To these many other passages might be added, setting forth substantially the same truths, from all which I infer that the Bible takes account of soul-sickness, and of soul-sickness cured by the gospel, in other words that Scripture recognises a medical aspect of the gospel.

Perhaps by some it may be thought that this is a trite and commonplace truth. But even so, it is one which is oftentimes forgotten and yet which is worthy of continual remembrance. Does it never happen that the gospel is spoken of as bringing freedom from condemnation without equal prominence being given to the truth that it brings freedom from sin ? Do we never hold up Jesus in the character of the Lord our Righteousness, without putting equal stress on the Lord our Healer ? When we read of His being called Jesus because he saves his people from their sins, is it not the *condemnation* rather than the *contamination* of sin which first suggests itself as removed ? Now it is important for our own spiritual strength and energy that we should keep in mind the medical as well as the legal aspect of the gospel, that we should have in view Jehovah Rophe, the Lord the Healer, as well as Jehovah Tsidkenu, the Lord our Righteousness.

Think what a mercy it is that the gospel has this two-fold aspect. It is a joy to the condemned criminal to have his sentence reversed, to have the tidings announced that execution is stayed, and the law cannot bring him to the grave. But to what purpose this reprieve, if a deadly malady

is preying on his vitals, and he is in the last stage of a loathsome and fatal disease. The man needs health as well as pardon. The leper would no doubt be pleased to be pronounced by the priest without taint, and free to mix with his fellows. But how small would be the boon unless, as in the case of Naaman, "his flesh came again like unto the flesh of a little child, and he was clean," 2 Kings v. 14. Now the gospel brings both acquittal and cure, spiritual liberty and spiritual cleansing, sets the sinner free at once from the sentence of death and from the ravages of disease.

Think again of the bearing this subject has on our own spiritual state. For our personal peace and comfort, for a sense of security in the thought of a coming judgment, it may be enough to rest on the legal aspect of the gospel, on the satisfaction which Christ has rendered to a violated law, on the freedom from condemnation which this brings to every believer. But for spiritual strength it is needful that we should be able to realise it in its medical aspect, as that which brings health to the soul and makes it strong in the Lord. Let me ask then the question which Joab put to Amasa, "Art thou in health my brother?" 2 Sam. xx. 9; but in another sense and with a holier aim than that of the wily son of Zeruiah. It is a question which concerns us all, which very specially concerns spiritual workers. It is often said that "nothing succeeds like success." And it is equally true that *nothing wards off disease like health.* It is a well known fact that physicians and nurses are comparatively safe when attending the sick, so long as they can keep up the system, maintain its tone, and go into the hospital or the sick-room with a strong, healthy, vigorous frame. But once let the system go down, the tone become lowered, fatigue and lassitude induce feebleness, and the subject becomes a ready prey to infection. And so it is in spiritual matters. Our Lord was absolutely safe when he mixed with the lowest and most depraved of our race, because he was in the most perfect spiritual health, the pulses of his spiritual nature ever beating in harmony with those of His Father, because there was no taint of moral impurity or imperfection in Him, because when the wicked one came He had nothing in Him, John xiv. 30. And so it might be said of Him, after contact with evil in the foulest and vilest of forms, after mixing with self-righteous and hypocritical Pharisees, with sceptical and godless Sadducees, with greedy unscrupulous publicans, and with licentious profligates—aye, after his conference with the prince of evil himself, with him who was the personification of every vice—that He came forth unscathed, like the three children of Israel from the fiery furnace, "upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them," Dan. iii. 27. So his moral nature remained without taint, His spiritual tone as high as ever, and he Himself completely undefiled. And not only so, but in mixing with the most depraved and godless characters, those furthest sunk in vice and profligacy, some of the greatest triumphs of the gospel were effected, and the power of the Lord was present to heal.

It has not always been so with His followers. But in proportion as like Him they are in high spiritual health, in proportion as they are free from the leprosy of sin, have purged out the old leaven of malice and wickedness, 1 Cor. v. 8, crucified the flesh with the affections and lusts, Gal. v. 22; put off anger, wrath, malice, blasphemy, filthy communication out of their mouth, and have put on the new man, which is renewed in knowledge after the image of Him that created Him, Col. iii. 8-10; in proportion as they are living in the spirit, and walking in the spirit, leading healthy, holy, godly, active Christian lives, will they be able to pass through the spiritual lazar-house of the world without contamination. So far from contracting evil they shall, by their firm hold of their Lord,

and their strong reflection of His character, cause it to yield before them. Spiritually, if not literally, the promise shall be fulfilled to them, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," Mark xvi. 18. Oh, prize health, dear brethren, spiritual health. Not simply spiritual life, the possession of every saved soul, but robust, vigorous health.

II. THE GOSPEL REMEDY APPLIES TO SOUL-SICKNESS OF DIFFERENT KINDS, AND IN THE HIGHEST DEGREES, in other words to moral and spiritual evil of different kinds, even when existing in the highest degrees. This might be assumed as a consequence of what has been already stated. As a matter of fact, there is a variety of moral and spiritual evil in the world. There are souls stained with sins of different kinds, and dyed with guilt of the deepest shades. And if the gospel be God's remedy, the one remedy for meeting such evil, it must meet it in all this variety of kind and degree. With a view to bring out this point more particularly I remark that

1. *The scriptures, those writings which set before us the gospel remedy, recognise different kinds, and the highest measure of soul-sickness.* As an illustration of this let me adduce a passage from the first chapter of the prophecies of Isaiah. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment," Is. i. 5-6. This is a remarkable passage, whether we take it in the literal or in the spiritual sense. Even in the letter it is worthy of study, tending to show as it does that the Bible has closer affinities with science, and scientific classification, than is generally admitted. For here, as it appears to me, we have a classification of the ills that flesh is heir to the diseases and injuries to which the human frame is liable. These are divided into two classes, which may be characterised generally as internal and external, according as they affect organs hid from view, and which cannot be directly treated, or are more or less superficial, and so admit of direct local treatment. In modern scientific nomenclature these are known as medical and surgical. The first, or medical, are indicated in the expressions, "The head is sick, and the heart faint;" the second, or surgical in the description, "From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrefying sores."

Each of these classes is sub-divided. Of the medical we have two divisions, relating to what in modern language are called the nervous and circulatory systems, which are here named by the principal or central organ in each case, "The *head* is sick, and the *heart* faint." In the surgical enumeration we may likewise discern something like a classification—a classification of injuries or diseases; first, according to position, from the sole of the foot even to the head—and secondly, according to the degree of superficiality or of severity; *wounds* or cuts, injuries affecting the skin, the external surface of the body; *bruises*, injuries which, however, the surface may be affected by them, tell upon the structures immediately beneath; *putrefying sores*, injuries or diseases somewhat more deeply seated, in which suppuration has gone on, and the matter being pent up, tends to accumulate till an outlet is found for it in some direction, or sores which, even when the surface is involved, give token of deeper and more extensive lesions.

And as there is variety indicated in the classification, so also *intensity;* not only the head and heart affected, but the *whole* head sick and the *whole* heart faint; not only a body diseased, but *full* of wounds, and bruises, and putrefying sores, having no part sound.

And have we not here too, in the surgical division, something like an indication of treatment; wounds, to be closed, the edges brought together and kept in accurate contact, with a view to their again uniting; bruises, to be bound up, the bruised parts supported by suitable bandages, so as, if possible, to prevent destruction of tissue owing to impaired vitality; putrefying sores, to be mollified with ointment or perhaps more properly oil, to be treated with unguents or oleaginous applications, so as to soothe the parts, and check the process of suppuration?

Now, if the prophet here is speaking, as I think will be generally admitted, not of physical but of spiritual maladies, not of evils affecting the body but of evils affecting the soul, the conclusion we come to is that he recognises—that the word of God recognises—a variety in the latter corresponding to what has been traced of bodily maladies in the words which have been considered. Let us look, therefore, to the classification in this point of view. What is there answering to the division into medical and surgical, or generally, internal and external? This surely, the inner life and the outward conduct; the inner life embracing the thoughts and feelings, the affections and emotions which characterise the man; and the outward conduct, the expression of these in acts, speech, and behaviour. Of the former of these, the inner life, there are at least two branches corresponding to what is here indicated—the head and the heart, the intellect and the affections; and the expressions, the head is sick and the heart faint, seem to point to a spiritual state in which both departments of the man's inner character are affected, in which the understanding is darkened and the will depraved, in which the man is destitute of the knowledge of God and of the love of God; a state of matters in which, as Paul describes it to Titus, the "mind and conscience is defiled," Tit. i. 15.

Turning now to the other part of the passage and taking it in the spiritual sense, it points, I think, to the outward conduct, that which is not hidden, but which can be seen of others; conduct in which there may be flaws, imperfections, defects, errors, sins, in various particulars, from the sole of the foot even unto the head; including the feet, the hands, the lips, or in other language, the *walk*, the *works*, the *words*. It thus recognises the fact that sin is to be met with in every department of human conduct, that the conversation is not free from it, that ordinary business is not without it, that wherever men go they carry it with them, and therefore that any remedy which the gospel holds forth must be a remedy suited for this state of matters.

Then, as to the further classification of injuries or disorders as more or less superficial, wounds, bruises, putrefying sores, may this not have its counterpart also in the spiritual life, in the outward conduct, according as that tells at once or only by slow degrees? The hasty expression, the thoughtless act, the careless walk, what is done at once, perhaps recorded or at least noticed at once, and for which the conscience is ready to smite; these are troubles corresponding to the wounds, the most superficial of injuries. Then the more intentional offences, studied insults, deliberate provocations; corresponding more to the bruises, a shade deeper, with a firmer hold upon the person and conduct. And the malicious, carefully contrived outbursts, the result of pent-up malice, enmity and anger, which has been nursed and brought to maturity; these may be regarded as the putrefying sores.

But this passage recognises not only variety in the forms or manifestations of soul-sickness, but *intensity* as well. In the physical there are not only various organs affected, but they are seriously affected, as seriously as it is possible to conceive; not only the head and the heart, but the *whole* head, and the *whole* heart, a body not only affected by disease and

injury, but *full* of wounds and bruises and putrefying sores. And spiritually this means the whole understanding and the whole affections, both the intellect and the emotions thoroughly perverted, the mind and conscience thoroughly depraved ; not only a walk and conversation tainted by sin, but tainted through and through.

And may there not be here also an indication of treatment as follows Slighter troubles, unintentional or unpremeditated injuries, to be closed and made up as speedily as possible ; irritations under the surface to be bound up, the injured member supported by brotherly sympathy, Christian courtesy, and honourable reparation of the offence ; the more studied injuries proceeding from malice prepense to be anointed with fresh oil, to be made the subject of prayer that there may be an unction from the Holy One, an abundant communication of spiritual influences.

2. *The Scriptures foretell the cure of all this variety of soul-sickness.* All those passages which speak of the conquest of moral evil, of its being finally subdued and cast out from the individual believer, or from the community of the redeemed, may be regarded as testimony more or less direct in proof of this. But the cure of such evil as one or other form of soul-sickness is predicted in such expressions as these, "The eyes of them that see shall not be dim : and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly," Is. xxxii. 3, 4. "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped : then shall the lame man leap as an hart, and the tongue of the dumb sing," Is. xxxv. 5, 6 ; or such as that in which a time is foretold of Zion, when "the inhabitant shall not say, I am sick," Is. xxxiii. 24.

Perhaps it may be said that these words refer to our Lord's miracles, when he "healed all manner of sickness, and all manner of disease among the people ;" when, literally, the eyes of the blind were opened, and the ears of the deaf unstopped, when the lame man leapt as a hart, and the tongue of the stammerers was ready to speak plainly. And it may be allowed that there was a partial fulfilment of the predictions in these miracles, which were themselves in turn predictions of spiritual cures that were to follow. But that the full meaning of the words is not exhausted by the literal miracles is evident from the fact that, in each case, the prediction is associated with something of a moral character. In the first of these passages, between the words, "The ears of them that hear shall hearken," and "the tongue of the stammerers shall be ready to speak plainly, we have the words, "The heart of the rash shall understand knowledge." In the chapter from which the next quotation is taken, which speaks of the eyes of the blind being opened, and the ears of the deaf unstopped, we have such expressions as these, "A highway shall be there, and a way, and it shall be called, the way of holiness ; the unclean shall not pass over it ; but it shall be for those : the way-faring men, though fools, shall not err therein." And in the last passage the expression, "The inhabitant shall not say, I am sick," is connected with the other, "the people that dwell therein shall be forgiven their iniquity."

I infer, therefore, that soul-sickness is spoken of in the above passages, that it as well as bodily infirmity shall pass away, that the tendency of the gospel is to heal in this sense. David, as we have seen, prays to God, "Heal my soul." God, by his prophets, promises to his people, "I will heal your backslidings," Jer. iii. 22. "I will heal their backslidings," Hos. xiv. 4, by which spiritual cures are evidently intended. And if the quotations from Isaiah relate to spiritual cures, these are cures of a great variety of spiritual maladies. Those who are spiritually blind, lame, deaf, dumb, yea, whatever the nature of their

malady, if they obtain an entrance into the New Jerusalem, shall be so completely cured that none of them shall any longer say, I am sick.

3. *Our Lord, at the same time that he preached the gospel, wrought a great variety of bodily cures, typical of these spiritual ones.* It is simple fact that Jesus "healed all manner of sickness, and all manner of disease." It is his own unchallenged language, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them," Matt. xi. 5. And not only do we find general statements like this in the gospels, but many of his miracles are related in detail by the evangelists. And these not only show him to be "a man approved of God by miracles and wonders and signs which God did by Him," Acts ii. 22. But they are a picture as well of the effects which that gospel was to have upon those who received it. Our Lord is called Jesus, "for he shall save his people from their sins," and thus cure the soul-sickness under which they suffer. And when, in preaching the gospel, he healed of all manner of bodily sickness and bodily disease, he gave evidence that, as a spiritual physician, all manner of soul-sickness and disease would yield to his power. It was the power of God by which the bodily cures were effected, and that power would not have been vouchsafed to one who professed to be a healer of souls, unless in the same copiousness, and in the same variety, spiritual cures were to be characteristic of his advent. The fact, therefore, that the blind, the lame, the deaf, the dumb, the maimed, were all healed by him, and had the use of their organs conferred or restored at his word—the fact that fever, and paralysis, and dropsy, and hemorrhage, all yielded to his voice—the fact that lepers were cleansed, dead raised, and evil spirits cast out at his command—is a prophecy, not in words but in figure, that like cures will be wrought upon the souls of those who are subject to his sway, that those who are brought into his kingdom, whatever their besetting sin, shall have that brought under and subdued.

4. *Soul-sickness of different kinds was healed by our Lord*, in other words, sinners of different classes were attracted to Him and became His followers. It may be sufficient to instance as proof of this diversity, Pharisees such as Nicodemas, John iii. 1, and Joseph of Arimathea, John xix. 38; publicans such as Matthew, Matt. ix. 9, and Zaccheus, Luke xix. 1; publicans and sinners generally, who "drew near unto Him for to hear Him, Luke xv. 1; the woman of Samaria, who had led a dissolute, abandoned life, John iv. 7; the other woman who was a sinner, Luke vii. 37; the thief upon the cross, Luke xxiii. 42-43. These are sufficient to shew that soul-sickness of various kinds, self-righteousness, hypocrisy, carelessness, greed, profanity, lust, rapine, all yielded to His power, that those who were infected with one or other of these sins, whose lives had been stained by crimes of these various complexions were healed by Him, that not only were their sins forgiven, but their souls were cleansed, so that they became new creatures in Christ Jesus.

And the same thing went on after the death of our Lord. "By the hands of the apostles were many signs and wonders wrought among the people, and believers were the more added to the Lord, multitudes both of men and women," Acts v. 12-14. And among these were various classes, not only those mentioned before, but land-owners and house-holders, "as many as were possessors of lands or houses sold then, and brought the price of the things that were sold, and laid them down at the apostles' feet," Acts iv. 34-35; and even priests, "a great company of the priests were obedient to the faith," Acts vi. 7. Now, doubtless of persons belonging to different ranks and grades of society, the besetting sins would be different, the sickness of soul under which they were labouring

would not be the same in each case. But of whatever nature it was, whether selfishness, covetousness, self-righteousness, pride or contempt of others, or whatever else it might be, it yielded to the power of the gospel, and the nature of the man was changed. And so it has been all along from that day to this. Upon all ranks and conditions of men the gospel has had power, and their evil passions have been subdued under its influence. It has remained true as in apostolic times that "not many wise men after the flesh, not many mighty, not many noble, are called," 1 Cor i. 26. But in every age there have been some, and along with these a much larger number in lower grades and humbler positions. And thus there have been kings and colliers, peers and pedlars, philosophers and fishermen, scholars and shoe-blacks, warriors and weavers, great men and small, who have come and done homage to the lowly Nazarene; and laid aside their pride, their self-esteem, their cruelty, their coarseness, their sensuality, when his gospel obtained an entrance to their hearts. And if this be so, it follows that the gospel is a remedy for soul-sickness of every variety of kind and degree.

(To be concluded in our next No.)

"The shadow of the Rock!
Stay, pilgrim, stay!
Night treads upon the heels of day,
There is no other resting-place this way.
The Rock is near,
The well is clear;
Rest in the shadow of the Rock!"

Readings in Genesis.

XI. The Emigration of Abraham.

By Rev. P. J. Rollo.

"Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Aai on the east: and there he builded an altar unto the Lord, and called upon

the name of the Lord. And Abram journeyed, going on still toward the south."—Genesis xii. 1-19.

HERE begins the first biography. More is said about Abraham alone than concerning all his predecessors put together. These are little better than great shadows looming mistily in the early dawn of history; but he stands in the light clearly defined—a great *man*.

Henceforth the history ceases to be world-wide, and becomes merely national; of the world we hear no more except as it comes in contact with the nation Abraham founded.

And how was the character of the nation moulded by the character of its founder. It has been so with all nations; but never more strikingly than with Israel. While, for example, Nimrod, the founder of the Assyrian people, was an ambitious conqueror—and consequently, the Assyrians, a warlike and aggressive race, Abraham, the peaceful and contented Emir, founded a nation that never attempted wide conquests, or thirsted for imperial rule. Yet as Abraham, though no conqueror, was no coward or laggard, but could quickly exchange the staff for the sword when justice demanded it, so the peaceful and unambitious Israel could rush at oppression wherever it sought to raise its head, and battle with tyranny to the death.

For several hundred years after the flood the new race seem to have been left without any special revelation of God—to be guided by tradition only. During this period two things had happened. On the one hand, as the people multiplied and spread over the earth, they became increasingly separated into races and tribes, which were held apart from one another by difference in language, and other causes; and on the other hand the nature worship, which is the first natural religion to arise in the human mind, had become almost universal, with all the evils which are inseparable from it. It had become necessary, therefore, if the world was to be saved from a second ruin, that one special tribe should be selected to preserve the truth of God. Already, by ancient prophecy, had one of the three main divisions of mankind been declared to be set apart for this purpose—viz., the Semitic race. "Blessed be Jehovah," Noah had said, "the God of Shem." And now out of all the Semitic tribes one man was called that to him and his family the great work might be entrusted.

It may seem to us sad that such a narrowing should take place; but we should remember that it was necessary for the good of the world. God was not the God of Shem only. He has never ceased to be the moral governor of all the nations, and has left none of them in hopeless ignorance of His will. As Carlyle has said all history rightly interpreted is a Bible recording the work of God. And it was for the ultimate good of all the earth that He who loved the whole world, entrusted the truth, which was destined to save the world, to the nation which could be best trained to preserve and develop it. This had now become necessary. If the true religion were to be preserved at all, one nation must preserve it. We might well learn

from this what a mistake it is to open the doors of the church too wide. The church can only continue to bless the world by keeping apart from its evil and above its spirit: thus only can it preserve for the world a truth and a fellowship which will sanctify and save. We must come out from among the worldly, and be diligently trained and educated in fellowship with the unworldly and the holy, in order that we may fulfil our divine mission to the world. As soon as we begin to love the world, we lose the power to bless it; and the more we allow ourselves to be drawn apart from our fellow-Christians by the attraction of worldly fellowships and occupations, the more are we robbing ourselves of the power to be of any lasting good to our fellow creatures.

From this point of view how significant is the emigration which immediately followed the call of Abraham. Soon as he is called to be a blessing to all the nations and kindreds of the earth he is separated for ever from his own nation, and his own kindred, and his father's house. And this for no earthly reason. His father had emigrated because room was needed for the rapidly increasing tribe, and pastures for their flocks and herds. But Abraham was a childless man, with property enough for all his simple wants. Why then should he leave his aged father and the younger brother whose children were the hopes of the family, and turn his back upon a life of prosperity and comfort, to enter upon a pilgrimage into the unknown, in which he had little to gain, and everything to lose. There was indeed no earthly reason; never was there an expedition against which the voices of earth would more loudly protest. But there was a divine reason against which the most plausible earthly arguments be but as a feather in the scale—this namely, that God had called the man to a place where he might have freedom to worship Him, learn of Him, fully obey Him, and founding a new race in the fear of the Lord, achieve a work whose influence would be felt in every nation, to the latest time, and whose full glory only eternity could disclose. This was his glory that he was the first man whose mind soared high above all earthly considerations whatever into the serene contemplation of the things that are unseen and eternal; and to whom therefore the losses and the gains which to the common throng are everything seemed paltry, and but for a moment, compared to the work which can be done, and the riches which can be gained, in the spiritual world. Already, so long before Christ, Abraham had faced the question "What doth it profit a man if he gain the whole world and lose his own soul," and had calmly decided that it was infinitely better to sacrifice all—native country, and home, and kindred, and peaceful prosperity—that his soul might, under God's guidance, attain its full development, and do its full work in this world. Far back in those dark times he had attained that divine elevation on which Jesus stood when he called upon His disciples to count as their enemies all earthly ties and carnal enjoyments, and even the natural love of life itself, or anything whatever which would entangle or retard them in the attainment of truth, and the advancement of righteousness. Across so many ages how gloriously does he

join hands with the greatest of his descendants who had studied him so deeply and understood him so well, when he declared that all his earthly privileges, advantages, and hopes—everything that could shape itself into the form of a worldly gain—were but as refuse to him that he might serve the King of Truth, and win the crown of righteousness. Oh! mighty adventurer, but not for gold, or passing earthly magnificence, or transitory empire; but to relink earth to heaven by divine covenant, and plant that marvellous root of faith which was to bud forth in so many prophets and heroes of truth, to flower at last in the Son of Man, and bear fruit in the gospel to the salvation of all ends of the earth.

"Thy soul was like a star and dwelt apart.

. . . . . .

Pure as the native heavens majestic, free."

How often dost thou seem to shine down upon me from the azure heights of thy faith like Arcturus or Orion from the pure and lofty heaven, saying "live for eternity; be not led astray by the carnal ambitions of the transient hour, nor fettered in the free course of thy immortal soul by its shortened entanglements; live for eternity."

When Edward Irving was newly dead, Thomas Carlyle wrote to his own old widowed mother saying, "Go and see the poor old forsaken widow, it will do her good and yourself. Tell her that her son did not live for time only, but for eternity too." What a strong consolation in the face of death; in front of the grave indeed is there any other comfort? Oh let us work for eternity every one. Better was it for us that, like poor Edward Irving, we should be driven out of our right mind, and perish broken-hearted, and yet have this to say, like him, that the whole endeavour of our earthly existence was a labour for eternity, than that we should attain the magnificence of earth's richest millionaire, or mount the throne of its mightiest conqueror, who has only lived for time.

And, let it be repeated yet once more, let us tolerate no temporal tie or entanglement, and adhere to no possession which will in any way fetter our work for eternity. Never let us allow the paltry present to impede our course as we work towards the glorious future descried by faith.

Let us be thus loyal to those leadings of truth and duty by which God ever guides his children and nothing will be able to block our divinely ordered pathway. "He cannot hinder thee of God's providence." So said his peasant-mother to the great man whose words are quoted above referring to one of the many hindrances of his life which had just been encountered. Sublime saying: no wonder he quoted it so often; well may we all lay it deeply to heart. It is not in the power of earth or hell to keep a single gift of providence from one of the followers of God; or to drive them an inch out of the course which God has summoned them to tread. "Oh happy band of pilgrims" to eternity, workers for eternity, your course alone is free, your success assured. May we all answer to the divine summons which called you forth, and follow in your footsteps to your everlasting home.

A Cosy Corner for the Bairns.

By Rev. Walter J. Mathams, Falkirk.

THE KING'S WHISPER.

IT was a cold miserable morning. Dark clouds in the sky, thick snow on the ground. The noise of hammers, and saws, and clanking armour rose in the air. Stern-faced, battle-scarred men moved about as if they were doing more serious work than ever they had done before. And so in truth they were. They were building a scaffold. It was outside the Royal Palace at Whitehall, and the day was the 30th January 1649. The people of England for several years had been fighting against their king, whose rule was too heavy to bear. Many a field had echoed with the clash of their swords, and many a white daisy was changed to red by the blood of the braves who fell in death. A wail of anguish was heard throughout the land. Then a change came. The king fell into the hands of his foes and fighting ceased. Made cruel by their many arrows, and by the fierceness of their anger, they felt no pity for their fallen monarch. They condemned him as a cruel tyrant, and as a traitor to their country. Death was the only means, according to their hard judgment, by which they could free themselves from his terrible power. We who read the painful story wish that they would have decided otherwise ; but they cast the die and sealed his doom.

Hark the clock is striking ! Thousands of eyes are turned towards the window of the banqueting hall. A breathless stillness reigns. All hearts tremble with anxiety. A whisper passes through the crowd, "He comes." The calm, sad face moves on towards the scaffold. The saddest face that ever man beheld. He stands beside the headman's block. He kneels in prayer whilst good Bishop Tuxon strengthens him with God's words of comfort. He rises and unrobes. He turns to the Bishop, bows his head, and utters one word as his last legacy. He kneels again. The axe descends. A crown is in the dust, and England without a king. Last words are ever precious to those who hear them. What was the king's last word? Only this—REMEMBER.

No one ever found out what it was the Bishop required to keep in mind. He held his secret in his own keeping, and carried it with him to the grave. But we may be sure that he fulfilled the wishes of his master and obeyed his command to the letter.

A greater thing than this I have to tell you ; and it is far more important that you should never forget it. The King of Kings, the Lord of Lords, the Creator of all things, bends down from His throne on high and whispers into every child's soul again and again that same word *remember*. It is the command of a king, and therefore worthy of your deepest attention, and complete fulfilment. Write it upon the tables of your heart. This is the whisper—

"*Remember* now thy Creator in the days of thy youth, while the

evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

Childhood is the best time for beginning to serve the Great King of Heaven. Life is fresh and free and more easily moved to do what is right and just. In olden days our monarchs surrounded their thrones with little pages, that they might shew them how to do all that was necessary in serving a king. They taught them how to act in the royal presence, how to bear messages to the mighty men of the realm, and how to be ready for battle when the trumpet should call them forth to defend their master. Trained thus, these noble lads usually grew up into valiant knights and won a name and a fame without reproach. Having learnt obedience in the best school while young, they brought honour upon the roof and upon themselves. They became wise statesmen, loyal and courageous soldiers, and men of mightiest influence in the land.

The King of Kings desires to make every one of us brave, wise, obedient, and useful servants of the kingdom of heaven, and therefore He says to every child, "Remember now thy Creator in the days of thy youth." He asks for your young heart that He may fill it with love to Himself, and all that is good. He asks for it before the cares of the world come crowding in. He asks for it when it is easy for you to give it. He seeks to train you to fulfil His will, to do His work effectively: to fight His battles against evil. He knows far better than we do that a well trained child makes the most useful man. He called Samuel into His service while he was very young. He set him to trim the lamps in the Sanctuary and to do many other little things that were just fit for his tiny hand. But see how Samuel grew in strength and wisdom. So great did he become that he was honoured more than Saul the King! The people listened to his words as if these were the words of the Almighty.

Look at the blacksmith with his broad chest, his tall figure, and his strong arms. Lightly he swings the sledge-hammer, and brings it down with such a force that a shower of sparks is scattered over the smithy, and the iron in a few blows is beaten into shape. How did he gain that strength and skill? Simply by beginning early. He entered the shop when a boy, and begun by blowing the bellows, then he learned to use the small hammer, until at length he could lift the sledge as easily as a child lifts a rattle. There is a baker going by: call him in and ask him to do the blacksmith's work. He strips himself just like the blacksmith, he rolls his shirt sleeves above his elbows, he grasps the hammer. Ah what is the matter? He can scarcely lift it. Try again. That is better. Now swing it behind, and over the shoulder. One, two, three, now! There it goes—bang! But where are the sparks from the heated iron? Where is the mark of the blow? Ah Mr. Baker you are not equal to the blacksmith. "It's not likely, sir, for I was not brought up to the trade, and he was." Quite true; early training makes all the difference. Practice in youth brings strength to age.

The same rule works in all trades and professions. The sailor must learn to climb the rattlins while his feet are nimble, and his ears

are quick to hear the command of the officers. The violin player must toil hard at his task when he is scarcely big enough to hold the instrument under his chin. The doctor must study his books upon medicine and surgery while he is young or he will not reach to eminence. The soldier very often enters the army as a drummer boy, and very seldom after he has reached the years of manhood. The weaver must carry the spools to the loom before he can weave the web himself. The painter must handle the pallet, the mahl, and the brush as soon as he can lay hold of them, for the difficulties of his calling require him to put forth all in his power at the earliest. The fisherman mends the nets, baits the hooks, and watches the lines in boyhood, so that in after years he may do all these things more successfully. Young minds are easiest taught. Young hands move quickest.

It is like this in God's service. The child who is a child of God, becomes a man of God. He learns how to obey his Heavenly Father, and finds it easier when he becomes older. The practice of early piety fits the soul for its after service, and brings most honour to God. The faith of children is the strongest, the work of children is the most innocent, and the prayers of children the most acceptable in heaven. If you remember God and follow Him in your youth, you will find it of service in the years to come. Children remember Him now; walk in Christ's footprints now. Obey his commandments now and by and by it will become a part of your life, and will be as natural to you as breathing.

"Remember thy Creator in the days of thy youth, while the evil days come not and the years draw nigh when thou shalt say I have no pleasure in them."

Evil days come to every man. Troubles lie in every path. Dark clouds gather over every head. To-day you see nothing but sunshine all around you. It is in the sky, it is on the trees, it is on the ground. It will not always be so. "Some days must be dark and dreary." Heavy crosses will fall upon our shoulders. Bright hopes will fade and flee away. Disappointments of which you do not even dream will meet you face to face. Friends will provoke you, and foes will gather like eagles round the carcase of a fallen camel. Without God's help you will not be able to bear all these calamities. They will crush you, and fill you with anguish. If you have Him by your side you will not need to fear. He will uphold you. He will encourage you. He will cause you to come off more than conquerors. Remember Him now. Put your hand in His to-day. Cast all your care upon Him from the beginning. Give Him your trust, and He will give you His love. Footpath to footpath, heart to heart, He will go with you through all your journey. He will not leave you nor forsake you. When Satan comes near, He will come nearer. "Believe on the Lord Jesus Christ and thou shalt be saved,"—not only from the dread sentence of the judgment day, but also from every peril that will meet you on the earth. Remember your Creator, now, and He will never forget you.

Again. The years of old age will come to you though they seem

very far off at present. The delights of the world, the amusements of youth, the gathering of wealth, will have no pleasure in them. The glitter that now dazzles your eyes and dizzies your brain will be gone. Your youthful thoughts will be changed, your present desires will melt away like snow beneath the summer sun. Weakness of body will be your portion. The foot which runs so swiftly over the grass now will be slow to move then. You will need a staff for your hand and a support for your soul. Blessed is the man who can lean upon the Lord in his old age. His steps shall be steadied, his eyes be cleared of their dimness, and his spirit upheld by the hand that holds the world. When I was a boy I heard an old minister preach upon his hundredth birthday. It was a great wonder to me then that any man could live so long, and I watched him climb the pulpit stairs with an interest that has fixed the picture for ever in my mind. His grey locks fell down upon his shoulders. His face was full of wrinkles, and when he lifted his arm to draw the attention of the audience he could scarcely keep it up he was so weak. This is what he said, "I loved the Lord when I was a child, I served Him when I became a man; and now, blessed be His name, He does not forsake me in my old age. My former friends are in their graves, but my best Friend stands by my side, and though I walk through the valley of the Shadow of Death I will fear no evil, His rod and His staff they comfort me." Soon after that the dear old man went home to his God. God had been his comfort, his rest, and his strength in the last loneliness of his long life.

Children, age and death are on their way to meet you. Swiftly they come though you cannot hear their steps nor see their faces. They are drawing nearer every year, every day, every hour, every moment. You cannot escape them. There is no place where you may hide from their sight. Put your trust in the Lord Jesus Christ and then you will be able to go out to welcome them as you welcome the flowers of spring. Remember your Creator in the days of your youth and when you are old He will not forsake you. Forget Him now and He may forget you then. Spurn His love, regret His warning, despise His grace, and He may be deaf to your prayer, and leave you in the hour of your utmost need. Give your heart to Him to-day through Jesus Christ and it will never be plucked out of His hand. *Remember.*

Correspondence.

THE COMMUNION WINE.

DEAR SIR,—If I may judge from the last letter of Scotus we are getting nearer to each other on this question. He says, "the question is in a nutshell." I quite agree that it is. Now crack the shell, what is the kernel? "Either we know what substance was used by Christ, or we do not." Agreed again. Scotus says, "It is agreed that the substance was the fruit of the vine." Very good; perfect agreement still.

Yet once more. "It will readily be admitted that the Last Supper was a Passover, and that the fruit of the vine was the substance commonly used at that festival." Certainly nothing better could be said. Note the word "commonly." Up to this point there is unity. But now carefully observe Scotus has raised a question he cannot answer. What substance was used by Christ at the Last Supper?

None of the apostles who were present have told us, only Christ has used the words "fruit of the vine." We are therefore left to decide this question by the knowledge we can obtain from other sources as to Jewish law and custom. Scotus has looked into the Jewish laws and customs with this result, "the substance commonly used was natural fermented wine." I am quite prepared to admit that this was commonly the case, but not that it was always and invariably so. I have before given excellent Jewish authorities to prove that unfermented juice of the grape was both permissible and lawful. Scotus therefore cannot prove that unfermented juice of the grape is unlawful without shutting his eyes to this testimony of competent witnesses. Dr. Norman Kerr in your last magazine produced as high Jewish authorities as can be found, viz., Dr. Adler and Prof. Marks, to show that wine prepared from the juice of the grape or raisins was equally lawful, provided both fermented and unfermented were pure. We have also the same authority to prove that the poor Jews as frequently prepare the substance for the cup at the Passover, by using raisin wine freshly made non-alcoholic.

Now here is the question in a nutshell. Does Scotus ignore these testimonies? If so he refuses evidence on the subject in hand. It will not do to cry out for credible authorities until those already given are admitted as being worthy of being heard. The consciences of enlightened brethren will not be bound until it can be proved that the unfermented juice of the grape is unlawful.

Baptists bow to none but Christ and the Scripture. Since Christ has not said "Thou shalt use fermented juice only," we understand His will to be this, "Thou mayest use juice of the grape as the symbol of my blood. Act as wise men, do not countenance or seem to do so, the very appearance of drunkenness by your practice."

Scotus says that the rules laid down in the Jewish law to prevent drunkenness prove that the wine was fermented. But these rules would only apply where fermented wine was used, and not where a simple unfermented juice was employed.

Among the poorer Jews these abuses were not likely to prevail, if, as we have seen, they used a simple raisin wine. It is more than possible, it is even highly probable that our Lord, being a poor Jew, conformed to the practice of the poor rather than the rich, and hence would be likely to have unfermented juice of the grape at the Last Supper.

In conclusion, I would prefer not to have two cups at the Lord's Table, but this I would admit and prefer rather than the consciences of the brethren should be bound by a law which said, Thou shalt not use unfermented juice of the grape at the Lord's Table. As there is no such law I take any juice of the grape which my kind brethren

choose, believing that I have the basis of our substance in both kinds, so that virtually there are not two cups but one. If Scotus admit this we are agreed.—I am, &c., C.C.

[This correspondence will close next month.—ED.]

[We are requested by Rev. John Clark, Free Church, Minard, Inverary, to insert the following letter to him from Rev. R. Steel with reference to a paragraph which appeared in the July No. of the Magazine, and have Mr. Steel's sanction for so doing.—ED.]

CAPLAW, by PAISLEY, *20th August*, 1884.

SIR,—Received yours of the 11th inst. I am glad to hear from yourself that the statements commonly reported in Furnace and published in the SCOTTISH BAPTIST MAGAZINE are "unfounded." I therefore withdraw them, and regret very much that I wrote them. I still assert no hostile spirit prompted the writing of the statements, and should I in the providence of God visit Furnace again I will willingly co-operate with you or any one else who heartily seeks to advance the cause of Christ.—I am, yours sincerely, R. STEEL.

Intelligence.

GLASGOW.—BRIDGETON CHURCH, SISTER STREET.—Special services were held on Saturday, September 28, in connection with the settlement of the Rev. W. J. Miller as pastor. The Rev. Alexander Grant, of John Street, preached in the forenoon, Rev. W. J. Miller in the afternoon, and Rev. James M'Ewan, of Sydney Place United Presbyterian Church in the evening. The services were well attended and highly appreciated.—On the following Monday a social meeting of the members and friends was held in the church, which was crowded. After an enjoyable tea Mr. Whitelaw, one of the deacons, in the name of the church, most heartily welcomed the Rev. W. J. Miller as pastor. In alluding to the difficulties the church had undergone owing to the loss of the Rev. J. M. Munro, who had to leave the country, on account of his health, he hoped that the early settlement of the new pastor among us would result in great blessing to the church, and also to the great mass of the people around us. The Rev. W. J. Miller next addressed the meeting, in the course of which he said that all the circumstances connected with his coming amongst us, indicated most clearly that the work had been given him of the Lord, and he looked to Him for the help required to carry it on, and also to the people for their sympathy and prayers. Stirring addresses were then given by Revs. Wm. Hutcheson, Coatbridge, Robert Hood, John Steel, J. Urquhart, D. P. M'Pherson, A. Grant, James Miller, Esq., P. Kelly, Esq., H. Bowser, Esq., Wm. Maitland, Esq., and others. A choir under the leadership of Mr. J. Hislop enlivened the proceedings with anthems during the evening.

NOTICES TO CORRESPONDENTS.

R.M., Edinburgh.—Your letter received, but withheld for want of space.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH BAPTIST MAGAZINE.

Address at Glasgow.

By Rev. R. Glover.

IT is a delight to me to re-visit the scene which has no memories except those of light and sweetness, where I knew honest men tenacious of their views but indulgent to mine, where I had what I would like every young minister to have—the presence of those devoted to their Saviour and to truth, but so strong in their faith of that truth as not to be very nervous or over-careful over every word which he might happen to address to them. Here I knew a great number of friends whose hearts were knit with a glory from above, whose sorrows had become serenity, whose discipleship was vital, and who even while on earth stood before the throne sealed on their brow and visibly walking with God. I enjoy my present charge; I remember my former one. It is a delight to be here at your Union meetings. I had a little part in starting this Union. I urged the possibility and advantage of the Churches uniting together. They have been united for these 16 years. I see differences of opinion, differences of policy, depth of feeling, but behind and beneath all this I see a great advance in the unity of the spirit and the bond of peace, in mutual trust, and in all that constitutes the best of all bonds. Then there were those who in their zeal to give their Saviour all the glory of salvation saw no aspect of the truth but the Calvinistic; there were others who seeking to secure some share for all in the Saviour's smile saw nothing but the Arminian; while between them there was something like a great gulf fixed, with suspicion brooding over that deep. I think that is gone to a very large extent. We have been borrowing each others light to our mutual advantage. We have not got a weaker creed but a better and fuller one by getting what our brethren hold as well as we. The Scottish Baptists in my day were, the great majority of them, Israelites indeed; but there was a strain of the Ishmaelite just on the surface of the Israelite. But I do not think that now there is less of manly devotion, while there is more of a desire to be united. I think we have not suffered in comparison with those days. Some of my elder brethren, perhaps, observing how charitable everybody is becoming, may think that the soft Glasgow water, which does not make bone sufficiently, may be affecting the west of Scotland theology. I do not believe that; I think there is growth, progress, advance, in spite of drawbacks, and I must express my gratitude at what I have seen. You united with 50 churches, you are now 90. I suppose your actual numbers have doubled. I was surprised at the amount of

manhood that was here yesterday. It could not have been brought together 20 years ago anywhere. May you go on and prosper, multiply in your number, increase in your unity, trusting each other more, and finding that your trust is justified and rewarded by the worth which your confidence finds!

In the course of my journey to Scotland I could not help turning over the position of the Baptists in this land. I had some advantages for understanding it a little. I know something of the facts. There are many who think that the Baptist Denomination is a needless thing here, rather a source of irritation than otherwise, a kind of "superfluity of naughtiness." But I do not think we have been by any means a needless body in this land. In a land so uniform in its tone of thought and monotonous in its ecclesiastical forms as Scotland is, if you do nothing more than differ from people you do some good. You would be the angel that stirred the pool if you did nothing more. This Denomination has done some good by making people think, by suggesting that there are two sides to many questions, by prompting them to search the Scriptures for the rock beneath and build only upon that. Over and above this, the breath-ripple of a freer thought, there are many other causes in which you may legitimately find complacency. I suppose on looking back none will grudge to the Haldanes the honour of being the first and strongest to awaken spiritual life in Scotland, and to call men away from the formality of a dead orthodoxy to a living allegiance to the Redeemer who is near them. It is no slight thing that you have the heritage of their memory, and that you in their person led the way in the evangelical revival. I read in connection with the death of Joseph Livesey of Preston, the first total abstainer, that of the three first men who took that pledge Robert Kettle of Glasgow, whom some of you knew, was one. Of course to-day almost everybody who is not a fossil is a total abstainer, so that it is little credit and no hardship to be of the number; but 20 years ago almost all the membership of my church and three-fourths of the membership of Baptist churches were total abstainers. It is not a small thing to be in the van, to be the pillar of cloud and fire that others follow and that marshals them in the way that they should go. When you think that while one of your Baptist worthies was one of the six existing teetotallers now there are three or four millions, you heave a breath as if you had got into a large space and in front of the wonderful idea of the vitality of truth, and the way in which God blesses the services laid upon His altar.

You rendered other services in these years. The membership of the Church in this country was exceedingly formal, and spiritual life was not requisite for fellowship in the Church of Christ. It is not a small service that this Denomination has rendered by saying:—"Living stones for the living temple! No sacramental lying to the Holy Ghost! Let the Church member be the spiritual man! Church fellowship the best of all things for him who is spiritual, the worst of all things for him who is not!" The good you have thus done is not confined to yourselves. I suspect that to a large extent

the existence and success of our Congregational brethren is due to our testimony in this direction. In keeping this fact before the people, that the fellowship of the Church is for the saint of God, you have witnessed to a truth by the learning of which this land has been blessed. I think this Denomination is still needed here. The land would be greatly poorer without it. You have not in Scotland the difficulty we have in England. Your difficulties are very happy ones. They arise from the excellence of the Christian communities which surround you, from their energy, from the pure gospel which they preach, and from the enterprise by which they cover the land with some means of the gospel. And while I admit that infant baptism as taught here is of no importance whatever compared with what is taught in England: while no one here suggests that the unbaptised child is a child of wrath, and so obscures and mars the glory of God by limiting His love: while no one here makes of this sacrament a Saviour; yet is it altogether free from mischief? The prophet said, "a little child shall lead them," but I do not think he meant "into the membership of the Church of Christ." And yet we see that happen every day. I am ready to believe that very often that experience is altogether right: for sometimes the gift of a child will awaken new thoughts and feelings; the heart rises and goes to its Saviour. Then no one objects to the child leading the way. But when the spirit is untouched with repentance and unmoved with faith, all that has happened is this, that the child has got a church membership which is altogether superfluous to it, and the parent has got a church membership which is quite mischievous to him. It is not a small business which occupies the thought of this Union when it says, "we must try to end that." You are seeking to displace a needless rite, and give back a lost sacrament to the Church of Christ. In the name of your brethren in England I bid you God-speed in that effort. And I would say that while according to my idea we must hold the unity of the spirit in the bond of peace, while we must feel there is only one church and own the discipleship of every child of God, yet if I accord to my brother liberty to hold his view that only gives me the greater liberty to hold my own and to witness against his error and seek to lead him to a better way. It is not a small matter that binds us together. If our Union issues in a finer spirituality and a braver discipleship and a better personal attachment to our Lord, we shall have the smile of heaven in going forward in that work.

But I am here to-night not only to congratulate my brethren and wish them further progress, but for another purpose. For there are some fields where we work together, or where we have some interchange of service, as in our Home Mission, our Irish Mission, and especially in our Foreign Mission. And as we are more or less responsible for these it is my business to say, "brethren we need your co-operation; the work grows in value and worth; come with us and more mightily let us strive to do it." I will only say as to the Irish Mission that the Baptist is the man to deal with the Papist, as the one religion is all ritualism and the other has none of it. The

Bishop of Norwich gave Dr. Trestrail £15 for the Irish Mission, saying, "We Episcopalians cannot deal with Catholics, but you Baptists can!" I believe that by our new arrangements in this Mission we are securing a larger measure of successful work.

But there is another field in which we work together and which comes before us touchingly, impressively, and solemnly to-night—Christian Missions. I wish to say a little as to the need of bestiring ourselves in this work. You have given to it of your gold, and what is richer, of your men; though some of them, as Hartley of Edinburgh, have died too early for their work. I do not think, however, that the Congo is going to prove an unhealthy region. Wherever you clear new land and turn over the soil you have malaria. Our brethren have been overborne with a terrific amount of work and responsibility. That is pretty well over. All the men on the Congo believe we are not going to have the mortality we have had. The friends taken from us are blest but not lost.

You gave us Mr. Balfour, who went to be second in charge of the Calabar College; you gave us Mr. Hay, who is gone to take the chief command of our work in the Cameroons river, succeeding another gracious Scotchman, Quintin Thomson, one of the sweetest souls that ever lived. Mr. Cruickshank has gone to the Congo, and Mr. Cameron is on his way thither; and within the last month or two Mr. Forsyth, son of one of our former ministers at Greenock, has been accepted for the work. Seven men in all; sacred number! I think we may complete the text and say, "full of faith and of the Holy Ghost." Who knows what is going to come out of this work? We fear as we "enter into the cloud." Who dreamed of what has come out of the work of Dr. Duff, Dr. Wilson, or Dr. Livingstone? I suggest to our brethren here, as well as to all our brethren in the south, that we need to co-operate in this work and put more of our life into it than ever. Why is Mr. M'Millan being sent out now? The Society is short of money; it has four times running finished its year with a deficit, which has been as often cleared off by friends. Why then, in presence of the pressure of need in India and China, thrust those 20 men upon the Congo, instead of creeping step by step? Well, our brethren are there, ten at this moment, the rest in England. They have not been without a blessing. They find favour with the people, and know the language better than anybody on the river. They have been the peace-makers between the Stanley expedition and the people there. There is one Christian government at least in Europe and one king of royal thoughts and noble feelings! The King of the Belgians has spent £80,000 in one year on the work of opening up Africa to light and civilisation, and to the healing of its age-long woes. At this moment there are preliminaries being made for a European Conference which will probably issue in a Central African State being formed, neutralized like Belgium, open to the world for trade and everything else. Why cannot we be content to creep our way? Our brethren there say, "We are at Stanley Pool; there is 1000 miles of clear water-way before us. At Lukolelo, the first station above the Pool, there is enough food of

native growth to feed the world. There are 50 millions of people in this great Congo basin. Two millions die every year!" Excepting by ourselves all the wages paid on the Congo are paid in barrels of gin; and our brethren plead to go before the trader with his gin and muskets and gunpowder, to carry the message of peace before the rude ways and rough and easy methods of those who raise such a stir as would drive everybody out of the country. We may fix ten stations on the Upper Congo with two men a-piece. It will be healthier than where we are. If you can give the money and the men now it will be far better than twice the number 20 years hence. Had you been on the Committee what would you have said? At all events the Committee thought that if the income was too small it must be made greater; and that not in the curtailment of your staff nor the refusal to enter the open door was action to be taken, but in laying before the hearts of the people the woes of Africa right down from the time when Noah said of his son, "a servant of servants shall Canaan be unto his brethren." A million of men perish every year in Africa through the slave trade. You know our part in that. What I say is that this great work is not to be done except by sacrifice. Let us give what costs us something. I remember our little church in Blackfriars' Street used to send £10 to the Mission. I suggested that a few friends should collect month by month what the members would promise to give, and by the adoption of that system the next year we sent £80. System! Sacrifice! Why should our friend here have all the sacrifice? He is our messenger but cannot be our substitute. We owe as much to our Saviour as he does; we expect the same heaven; the same love laves our heart as falls on him; he owes no larger sacrifice. Stations various but sacrifice equal!—that is the only ground we ought to take.

But I plead not for Africa alone. A great appeal comes from China. The letters we had from China before Mr. Jones came seemed rather wild in the extravagance of their suggestions as to what ought to be done. We did not know until Mr. Jones came what had been already done. Mr. Jones has one fault, he won't speak of himself. You get the facts out of him one by one, as you pick periwinkles on the end of a pin. He was ill when here and not fit to speak at any meetings. But no Society has ever been served by nobler men than we have in Mr. Richards and Mr. Jones. Mr. Richards had been employed in a mission on the coast, but he was not satisfied with that. He determined to get away into the interior; he went 250 miles inland. He loved the people, studied them, went to their monastaries and learned from the Students there, and tried to get from their hearts what they prayed for. He had that spirit of truest orthodoxy which sees the good in others and tries to complete it instead of seeing the bad and giving it a knock on the head and perhaps knocking not the error over but the man. He became their physician in their need. By and by there came the great famine, costing between seven and eight millions of lives. He threw himself into the work of ministering relief as no other European did, working night

and day among the famine-stricken, fever-stricken, starving, dying, dead, for two whole years. He and Mr. Jones together suceeded in saving the lives of 20,000 people. Our friend Jones was left with a family of 400 children on his hands! Do you wonder that "when the eye saw them it blessed them;" that the foreigner was no longer an object of abhorrance but a kind of Providence with a sweet and holy light in his face such as they never expected to see in man? And now what is the result? If these men had come and told us of a church of 50 members we would have thanked God for this beginning. But to-day there are between 50 and 60 churches formed through their labours, with nearly 1000 members gathered largely by the people themselves. They both felt strongly against coddling converts and employing them in stations carrying pecuniary reward. They taught them heroic service, to have their own trained pastors, and maintain their self-respect by independence. Remember that a convert in China means more than in India. There is no European government in China. Every man who puts on the Lord Jesus there puts Him on at the risk of persecution and even of life. And they have stood the test of suffering for Christ's sake. Our brethren come to us and say, "these 1100 converts are an army, give us the men to officer them! Only one out of seven can read, give us men to train them for pastors and deacons. A thousand members means 10,000 at least who are asking if there be a God, and if His name is Jesus—if they may worship Him who wept with those who wept, and died that they might live? You have stirred these questions, send somebody to give the answer. We occupy two large provinces. The least addition that will meet the needs of the case is 14 new men." In the last 14 months 10 men have left India, 4 not to return. We have to send out 8 men this year to fill places only, if we can get them. I was sent to ask for co-operation in all our work. What are we to do in view of this open door of usefulness? We do not know the bigness of this Mission work; we are but playing at it as yet. We aim at converting the world to Jesus Christ, and that work goes on at a rate that no one realizes. It is not 60 years since Jno. Williams baptised his first convert; it is just over 60 years since missionaries were free to enter India, and yet in 60 years do you know what has been done? The membership of the mission churches throughout the world is just a little larger than the church membership of Scotland all put together, and you have round that membership a fringe of Christian people; you have a Christian nation like Scotland as the result of these years of labour. That is on the surface. What lies beneath? The waking of the Spirit; secret disciples; people who were first heathens, then proselytes, and then believers. I take no account of the innumerable blessings that go with the gospel of Christ. In fact we are busy at an Imperial task, and we must get rid of the idea that we are gathering little knots of people. If the present rate of progress in India be continued, India will be as Christian 100 years hence as England is to-day. My simple and unexaggerated belief is that if we Baptists only used our powers of men and money, filled with the love of

Christ, and of our fellow-men, and moved by His grace, before our activities the heathen world would soon be as Christian as we are.

I have to express our appreciation of your aid in men and money. Some day you will come and say, "we will take China off your hand." When that does come it wont end co-operation. Until then let us do our work as best we may. We are blest with a great Secretary; some recent changes have greatly increased the effectiveness of the Committee; and we appeal to you as we charge ourselves, let us take our part and not demur to the high calling of God in Jesus Christ. Let us follow where Christ leads, and acting under the impulse of His love let us share the infinite blessing of the knowledge of our Father and our Saviour, of the hope of His home, of the rest of His cross, and of the enjoyment of His love! In my own name and many others I wish you God-speed in faithful descipleship and faithful service to our common Master!

The late Rev. Dr. Anderson, Aberdeen.

BY the death of Rev. Alexander Anderson, LL.D., of Chanonry House School, Aberdeen, the denomination has been deprived of one of its most faithful adherents and brightest ornaments in the North. A native of Peterhead, where he was born in September, 1808, he went, when twelve years of age, to prosecute his studies at St. Andrews, where his grand-uncle, Dr. Nicoll was Principal of the University. There he studied with a view to the law, and after completing a successful University course entered the office of a Writer to the Signet in Edinburgh as an apprentice. Here he made the acquaintance of Robert Haldane, of Cloanden who was his fellow apprentice, by whose influence his religious impressions were deepened, so that 'ere long and under the prompting of conscience he withdrew from the pursuit of law and returned to the University for the formal study of Theology.

Before his course was quite completed he was presented to the Church and parish of Boyndie through the influence of his grand-uncle, who had been, at one time, tutor to the Earl of Seafield.

He was ordained there in 1830. The Church of Scotland was then entering on the long period of agitation which preceded the Disruption of 1843. The newly-ordained minister was entirely in sympathy with this movement towards freedom, and when he had been only some two years in Boyndie declared that he would never have entered the Church but in the belief that great changes would soon take place. Some months before the meeting of the Assembly of 1843 he surprised many by advertising the sale of his farm-stock and household furniture in preparation for the inevitable event. When it came he had to change his pleasant home in the new manse

of Boyndie for a couple of fisherman's cottages in the village of Whitehills. It shows the simple and fearless faith in which the sacrifice was made that when some natural anxiety was expressed as to the future, and the question was put to him how bread and butter were to be got for his family, he replied, "butter we may not get, but God will make us sure of bread."

When by and by a Free Church congregation was formed in Old Aberdeen Mr. Anderson was chosen to take charge of it. His settlement there in 1845 was viewed with great satisfaction. Shortly after this, however, a still greater trial of his faith loomed in view. He saw reason to change his mind on the subject of baptism. He did so only after thorough investigation into this and kindred subjects embraced in the Westminster Confession. Six months leave of absence were spent in the diligent study of these questions in the British Museum and in conference with leading theologians, Dr. Cunningham, Dr. Candlish, Dr. M'Crie, and others. At length he decided to follow the promptings of conscience as he had ever done; and in 1847 he resigned his charge into the hands of the Aberdeen Presbytery. The case was fully discussed, and in May 1848 the Presbytery declared him to be "no longer a minister or member of the Free Church of Scotland." Mr. Anderson, who had not contemplated being excluded from the membership of the Church, appealed to the Assembly, but the appeal was dismissed a few weeks later. Being thus in the providence of God set free from pastoral work he gave himself up to the work of education, in which he had taken an active interest since his settlement in Old Aberdeen. An academy had been already established at Chanonry, and Mr. Anderson soon found himself in charge of it. With the help of friends he established a system of school bursaries in connection with it, and the seminary thus enlarged and strengthened was formally opened early in the same year which witnessed his disruption from the Free Church. To this work of education he now devoted himself, and in addition to the usual course of instruction for boys, gave attention to gymnastics and athletic sports, so that his institution came to be known as the Gymnasium. Above all he aimed at setting a high moral ideal before the youths under his care, and to bring religious influence to bear upon the formation of their character. How far he succeeded in doing so is shown by the fact that at the close of the school last year he was presented with valuable gifts which the respect and affection of a multitude of his scholars scattered all over the world had intended for himself, but which his characterisic generosity had converted into scholarships to help lads of promise.

The school did not however absorb all his energies. He drew around him a little company of like-minded believers who formed themselves into a Baptist Church in Aberdeen under his ministry. For many years they continued to meet in George Street Hall, until recently a union was formed with the church in Crown Terrace. Of this united church Dr. Anderson (who received his degree from his own University in 1877) was senior pastor, having as his colleague, Rev. W. S. Chedburn, since 1879. When the Union visited Aber-

deen in the Spring of 1881, many of us had an opportunity of seeing the Senior Pastor of Crown Terrace Church, and not a few were affected by his venerable presence and the impressive address he gave at the reception meeting on that occasion. His death took place at Aboyne on Saturday Oct. 25th. References were made to the event on the following day in several churches in Aberdeen, and also at Aboyne; and we cannot close this brief record of a useful life better than by adopting the words with which Mr. Chedburn concluded his reference to the event which deprived the church of a faithful standard-bearer:—

"A prince has fallen in Israel—one who reverenced his conscience as his king, and dared obloquy and want in following the light. Like Enoch, he walked with God, and was not, for God took him.

'Soldier of Christ well done!
Rest from thy loved employ,
The battle fought, the victory won;
Enter thy Master's joy.'"

The Medical Aspect of the Gospel.

CONTINUED FROM PAGE 296.

By Rev. R. Macnair, M.A., Greenock.

AND now, in summing up, let me call attention to one or two practical lessons which the whole subject is fitted to teach, I notice—

1. The encouragement it should give us as to the moral and spiritual well-being of those among whom we labour! There can be no case of soul-sickness with which we meet more desperate than that which is described by the prophet in the passage so often referred to. And yet such a case as this the gospel contemplates, and for such as this the gospel remedy is sufficient. Of the most conceited pharisee, of the most sceptical atheist, of the most blaspheming infidel, can we make a stronger affirmation than this, "The whole head is sick, and the whole heart faint?" Of the most profligate and vicious offender, of the lowest and most besotted debauchee can we say more than this, that "from the sole of the foot even unto the head there is no soundness, nothing but wounds, and bruises, and putrefying sores?" And if to those who are thus described, whose moral state is rotten to the core, and who are covered from top to toe with spiritual leprosy, the prophet goes with the message, "Come now, and let us reason together, saith the Lord; Though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool;"—we may carry the same joyful tidings, and proclaim the gospel with the same believing confidence, to the veriest outcasts and pariahs of society. If Jesus healed all manner of sickness, and all manner of disease, if the blind saw, and the deaf heard, and the dumb spake, and the maimed leapt, and the lepers were cleansed, and the dead lived at His word; and if He has promised to be with His people even to the end of the world, what we have to do is to cry mightily to Him to fulfil his promise, to invoke his powerful aid in all our attempts to benefit sin-stricken, sin-sick, and perishing souls, that they may not only recognise him as their substitute and atonement, but that there may come forth from Him that spiritual

might and energy by which they shall "live and stand upon their feet, an exceeding great army," ready to do battle with the powers of evil.

2. The necessity for watchfulness, particularly in the case of young converts. From what has been advanced it must be evident that soul-sickness, spiritual disease, is terribly prevalent; that it exists to a large extent, not only in human nature generally, but even in regenerate human nature. For it is of Israel that God says, "The whole head is sick and the whole heart faint." It is of those who had been "nourished and brought up" as "children," who had had the privilege of covenant relationship with God. And though they did not all belong to the true Israel, yet among them there must have been "a remnant according to the election of grace." And yet even these would seem to have shared to some extent in the prevalent evil. Now, if this be the real state of the case, if it be true that naturally we have a diseased constitution, seeds of evil deeply ingrained in our system; still more if these have taken root and come to maturity, and borne fruit in godless lives, what need for watchfulness and prayer, even when a divine cure has been effected!

When a patient is recovering from a severe illness, what pains are taken to guard against fatigue or exposure, errors in diet, disturbance of rest, so as to avoid a return of the illness, or the appearance of some ugly complication. Again and again it has happened that patients who have been brought to an hospital suffering from one disease, after being successfully treated for that, have succumbed to another. Persons rising from fever have had an attack of small pox, or after recovering from inflamation have fallen into consumption. And so in spiritual things. If the utmost care be not exercised, it may happen that a soul which has been rescued from gross sensuality may be overtaken by spiritual pride, or that one who has been aroused from a state of indifference may give way to an uncharitable censorious spirit. Let him that thinketh he standeth take heed lest he fall. We live in a world in which the germs of spiritual disease are floating all around. And they find only too congenial a soil in these hearts of ours. These are a *bacillic* of sloth, of unbelief, of covetousness, of prayerlessness, which, once they have entered the system, may spread their baneful influence far and wide. Let us watch and pray that we enter not into temptation. Let us guard the door of our heart. Let us make it a subject of earnest supplication that God would bathe our souls in an atmosphere saturated with divine influence as the most powerful antiseptic, and the surest protection against the entrance of these deadly germs.

3. The importance of securing what may be called the best hygienic conditions for the soul. Sanitary science has made rapid strides in modern times, and owing to its cultivation the average duration of human life has been raised by several years within the last half-century. The laws of health are becoming more generally known, and it is understood on all hands that pure air, nourishing food, regular but not excessive exercise, are among the most important requirements. What seems not to be so well known is that, to secure these, other conditions are essential, houses sufficiently large and not over-crowded, facilities for getting rid of a vitiated atmosphere, and introducing fresh supplies of pure air, attention to the preparation of wholesome food, so as to have it in the most nourishing condition, general cleanliness, the removal of impurities which serve to taint the atmosphere, and exercise a deleterious influence on health. But where these are attended to, and there are no counteracting influences, the tone of health is raised. In many cases the treatment of disease has become largely hygienic. When a consumptive patient is removed to a milder climate, and put on a milk diet, the treatment is mainly hygienic. It becomes possible to spend much time out of doors, and that means to inspire a larger proportion of vital air. It becomes possible when out of

doors to walk, or ride, or drive, without the risk of suffering from chills and damp, and that means to have regular, but not excessive, exercise. And the substitution of milk for other articles of diet means the supplying of food in a simple and nourishing form. Residence in a hydropathic establishment is a hygienic mode of treatment. It secures a certain amount of rest, freedom from the fatigue, the cares and worries of the ordinary daily life, stated but not excessive intervals between meals, pleasant intercourse and cheerful conversation with others, all which tends to soothe and at the same time gently stimulate the nervous system.

Now there is such a thing as spiritual hygiene. There is a sanitary science here, too ; and the conditions of spiritual health are analogous to those of bodily. It is specially needful that there should be a wholesome atmosphere, one largely pervaded by vital air, the spirit of the living God; wholsome food, the sincere milk of the word, an appropriating hold of the crucified Saviour ; regular but not excessive exercise, some active Christian work, which will call into play faith, patience, brotherly kindness, Christian love, and yet will be proportioned to the strength and spiritual experience of the individual. And the better to secure these, other conditions should be sought—a house sufficiently large, a Christian church affording pleasant and profitable intercourse with brethren and sisters in Christ, and on which rests the breath or Spirit of God ; spiritual ventilation, the passage of fresh currents of spiritual thought and motive on the brotherhood ; the word of God opened up and explained, rightly divided and applied to each individual case ; the removal of spiritual impurities, cleanness of hands and integrity of heart, upright conscientious dealings, the avoidance of any dishonourable act such as might grieve the spirit of God, and by provoking his withdrawal, leave us less of vital air. And sometimes even more than this is needed, a complete change of scene and occupation, the severance of old associations, and the creation of new surroundings as far as the spiritual life is concerned.

And let us not forget the bearing which this subject has upon ourselves personally, and also on our Union. We have all some spiritual malady, some weakness, some infirmity, to which we are liable, and from which we suffer. With some it may be the head that is sick. The spiritual understanding is to some extent darkened. There is a want of clearness of vision to see what is right, or acuteness of ear to hear what God the Lord will say to us. Or though the senses are not dulled, there may be a pride of intellect, leading us to trust in ourselves instead of going, with child-like humility, to learn of Him who was lowly and meek. With others again the heart is faint. The truth is apprehended, the way is clearly discerned, the voice of God is distinctly heard. But the response is feeble, the resolution is faltering, the will is only half-engaged in carrying out the Master's behests. Let each one of us, dear brethren, not only know himself, and find out the plague of his own heart ; but let us submit to the diagnosis of the Great Physician, ask Him to sound us through and through, to discover our state in head and in heart alike, saying to Him, "Search me, O God, and *know my heart;* try me, and *know my thoughts;* and see if there be any wicked way in me, and lead me in the way everlasting," Ps. cxxxix. 23-24. And then we may look with some confidence for the fulfilment of the promise, "The peace of God which passeth all understanding shall keep your *hearts* and *minds* through Christ Jesus," Phil. iv. 7.

And who of us can say that his temper, his speech, and behaviour, are absolutely faultless? Who but is conscious that at times wounds and bruises may be seen, and festering sores felt, which it needs the most careful binding up, and the most constant application of the heavenly oil to keep from bursting forth with their unsavoury odour and corrupting

influence. But as surely as the evils exist, so surely is the remedy provided, and a remedy which is amply sufficient. While, therefore, we point others to the remedy, let us not forget for ourselves that there is balm in Gilead, that there is a Physician there, and that upon all who are willing to be patients of His He bestows a right to the tree of life, whose leaves are "for the healing of the nations."

And what holds with regard to the individual holds also with regard to numbers, whether associated in a church capacity, or associated, as we are, as a Union of churches and individuals. If we are to do the Lord's work as a branch of His church, we must have clear heads and warm hearts, be "men that have understanding of the times, to know what Israel ought to do," and men of holy spiritual affections, ready to do and to dare what we ought. In other words, we must seek to have our spiritual health maintained and improved, and that can only be done by coming anew and bringing our wants afresh to the Great Physician Himself, who is "the health of our countenance, and our God."

And if we would do it efficiently and with all our might, living as we do in the midst of hostile influences, we must as far as possible, avoid exposure to causes calculated to produce wounds and bruises and putrefying sores. And should these at any time exist, should there ever be breaches in our membership, irritations under the surface, the faintest symptom of a festering sore, let us have recourse to the divine method of treatment, let them be closed, and bound up, and mollified with oil. Let us come together, not as an aggregate of so many atoms, but, as our name implies, united for common objects and common ends, attracted by the mighty magnet, Christ. Let us be bound together by the ties of a common faith, a common hope, a common love, in Him. Let us be all "by one Spirit baptised into one body." So shall we "grow unto a holy temple in the Lord," a healthy, vigorous body, fitted for active work in the service of the Master; and at the same time possessed of a unity, a harmony, a beauty, such as no artificial shaping or moulding could possibly secure, and which shall go far to command the respect and admiration of others.

Readings in Genesis.

XII. Abraham and Lot.—Genesis xiii.

By Rev. P. J. Rollo.

HERE is the first appearance of wealth in history; and behold there is sorrow in its train. With poverty there had been peace, and the kinsmen held closely together; but wealth brought discord and separation.

A separation was in this case the only remedy. The more the flocks and herds increased the bitterer would these bickerings become, and the disputes among the servants would inevitably lead to a rupture between the masters, and a growing scandal would cause the Canaanite and the Perizzite to despise these strangers in their land. The separation of friends may appear to some to be a policy of despair, as the emigration of the crofters appeared to the Home Secretary; but the sooner we despair of the impracticable the better, and adopt a course which,

though involving present pain, gives reasonable hope of future happiness and prosperity. Better, at any rate, separation of person than alienation of heart.

It was Abraham's place to take the initiative; and accordingly he took his nephew with him to the top of the already hallowed hill on which his altar stood. There a striking prospect lay spread before them. To the west and the south was a region of rugged and barren-looking hills, the fertile glens that intersected them being concealed from view; but away to the east stretches the rich green valley of the Jordan, growing greener to the south, where amidst the glossy foliage of the palms gleamed, in the far distance, the white walls of the five cities of the plain. And there, with the whole land full in view before them, Abraham handed over to his nephew the right of choice which belonged to himself. It was a noble act—no coming half way to settle the difficulty even—but an absolute surrender, unmarred by any bargaining, unhampered by any paltry stipulations. And yet it was an act as characteristic as it was noble—not the kind of thing you would expect from any common man, but the thing that was natural to the lofty spirit of the patriarch. And why natural to him? Because his faith had already raised him above the region of the worldly and temporal considerations which played upon the soul of his nephew into a realm of far higher desires and anticipations. It was not hard for him to surrender the right of choice, but natural, because his affections were so firmly fastened on God, and things eternal and divine. And let us be sure that it is only the mind elevated by faith into living communion with things unseen and enduring, and so estimating aright the real value of earthly things, that can make, with Christian grace, the surrender which our Lord so often asks from His own.

And do not let us be deterred from making these gracious sacrifices which love to our brother may ask from us by the fear of being taken advantage of. How calmly, in the sermon on the mount, does Christ look forward to His followers being taken advantage of, because He can see so plainly that they will never lose anything that is worth having, and will, as in the case of Abraham, have all the advantage in the end. It can never be a loss to us, but a sure gain at the last, whatever we give up in the cause of brotherly love and concord.

But the liberty of choice which it was so easy for Abraham to give was too much for Lot to receive. He was, like many, a man who could be good up to a certain point; but here the point was passed. A certain strain he could stand; but this was too much for him. He was a righteous man, and capable of responding to high impulses, or he would never have made such a venture of faith in the train of Abraham; but at all times he had been more accustomed to follow another than to strike out for himself. Very probably, too, the low moral atmosphere of Egypt had told more upon him than upon his nobler relative, though his subordinate position had saved him from such trials as that in which Abraham behaved so unworthily; and, alas, in his case, as in so many others, the accumulation of riches

had not enlarged, but contracted, the heart. So the brightness of the earthly prospect conquered him, and he forgot or thought too lightly of the danger and the sin. He tried to serve both God and Mammon, and chose to run the gauntlet of the snares and sorrows that beset the path of those that "*will* be rich."

Unhappy choice! And he was the last man who ought to have made it. Abraham could have stood Sodom, but Lot was just the man to be injured by such a life, and his family just the family to be poisoned by it. Alas! that it should be the weakest that are most venturesome, that those most apt to face should often be most reckless in facing the danger. And thank God for the judgments which undeceive the righteous and forcibly rescue them, though "as by fire," from the miserable meshes in which they have allowed themselves to be ensnared by the deceitfulness of sin.

There is no greater danger of our age than the snares of Satan into which Lot fell. The keenest observers unite in telling us that the temper of our country in the present age is too much the temper of Lot. We consider ourselves a sensible, thoughtful, and righteous nation; but it cannot be denied that it is the everlasting habit of our people not to hesitate to go anywhere where money is to be made, no matter how dangerous the climate either for the body or the soul—to engage in any sort of speculation which offers a good per centage, and to resort to any kind of expedient by which gain can be secured—so much so that one of the most calm and sober thinkers of the time * has ventured to put the question, "Could we not" (as a nation) "easily persuade ourselves to support Antichrist, I will not say at home, but at least abroad, rather than we should lose one portion of the freights which "the ships of Tarshish" bring us. And if the spirit of Lot has been growing amongst us, alas! there are too many Sodoms abroad, where our young fellow-countrymen pay a heavy price often in body, oftener in soul, for the hope of material prosperity; and there are too many Sodoms at home, in the companionships and relationships of social life, in the connections of business, in the associations and surroundings of modern amusements, towards which the unwary followers of God are too apt to pitch their tents; and for one who is burnt out in the fire of affliction how many are allowed to perish in sad insensibility. Never, therefore, was there a time in the history of our country in which it more earnestly behoved the young and inexperienced to use the utmost care to keep from mixing themselves up anywhere with anything that is questionable—to keep back as far as they can from pleasant and prosperous iniquity, to err in everything, if they err at all, on the safe side—rather to be Puritans than worldlings.

It is a momentous and appalling fact that all the great nations of antiquity have at length gone down into Sodom, and perished there. The greatest English writers of this century have warned us for over fifty years that, notwithstanding all our religion and enlightenment, we seemed to them, as a nation, to be pitching our tents on the same dark, fateful road. What is to save us? Above everything, under

* Dr. J. H. Newman.

God, the faithfulness of our youth to their God, His precepts, His warnings, His promises—their firm resolve never to be bribed or threatened into loving the world which crucified Him, but to live in it, not of it, as strangers and pilgrims, not rooting their souls in any earthly things, but laying up treasures in heaven, and ever embracing by faith the prizes offered by the eternal future.

It is not always easy when our hearts are simple, and life has few complications, to consecrate ourselves to the service of Christ; but something more difficult may be yet before the young disciple. It is in older days, when increasing cares and difficulties may surround him, to continue to resist the cunning bribes and flattering baits by which the princes of the world may seek to permeate him with his spirit, and under his control. Depend upon it, not without many a sharp struggle and hard surrender shall we win the palm.

But if the sacrifice be sometimes hard, sweet will be the compensation. Abraham was not left to pine in lonely bitterness when he lost his old friend and seemed to be portionless on earth. The Lord appeared to him—whose presence is the best portion of His people, and reassured him respecting his glorious future. And it is when, for the sake of God and duty, we suffer losses or undergo sacrifices that threaten to make us sick and sad that our Heavenly Father delights to come nearest to us to delight us by His presence and cheer us by His promises. "For which cause we faint not." . . . "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

A Cosy Corner for the Bairns.

By Rev. Walter J. Mathams, Falkirk.

THE CROWN OF LILY-WORK.

SOLOMON was building the Temple of the Lord. There was a great stir in Jerusalem. Busy as bees and blithe as birds were all the people. Clear brains and skilful hands wrought wood, stone, and metal into exquisite forms of beauty. The best men came and did their best to make the sanctuary glorious. Their hearts were in their work, and whatsoever they did was done with all their strength. From the king in his palace to the poor man in his cottage there was a holy desire to build a house worthy of the God who loved them. Royal ships sailed the distant seas and brought back freights of gold. Armies of wood-cutters plied axe and saw upon the grand cedars, and made the heights of Lebanon ring

with sounds of happy toil. Masons and quarrymen, with mallets and chisels, prepared the rough rocks beneath the city for their place in the temple walls. So the work went on until the golden roof of the House of God flashed back the splendour of the sunshine and all was finished.

To tell you of the thousand glories which that house contained would take more time than we can spare. Let us talk of the two magnificent pillars which were erected at the porch.

In the 1 Kings vii. 15-22 you will find that Hiram, a brass-worker of Tyre, cast two pillars of brass and made chapiters or crowns of molten brass for the top of them. These chapiters were formed into nets of checker-work, wreaths of chain-work, and two rows of pomegranates, with ornaments of *lily-work* above them. "So was the work of the pillars finished." The name of the right pillar was Sachin, meaning "He shall establish," and that of the left pillar Boaz, meaning "In Him is strength." Like two preachers those pillars stood and told the people who came to worship that God alone could establish them as a nation, and that in Him only was their strength. The brass spoke of His strength, and the lily-work of the beauty of His character.

Now, boys and girls, I want your life to be like those two pillars, strong and beautiful, then you will be like God. You will notice the pillars were made of brass. This metal is one of the strongest, and will stand a very great strain. It also lasts a very long time. I have seen it hundreds of years old. It can also be polished until it gleams like gold. These three things remember: it is strong, bright, and lasting, and that is what our characters ought to be.

When Joshua was a young man the voice of God rang in his soul, saying, "Be strong and of a good courage." The same voice speaks to us, and the same words are re-echoed by the noblest men and women, living and dead, aud by the angels in heaven. "*Be strong.*"

If I were to ask you to name the strongest man you would at once say Samson. History has no record of anyone who was stronger. His feats were truly wonderful. Still he was not the strongest man. He was strong in his body and weak in his soul. The strongest man is he who can do and dare and suffer great things for God. You must not think I am going to tell you not to seek strength of muscle and limb. Do so by all means. Run, leap, lift, and swim to your heart's content; these things will do you good. Play cricket with all your might, and send the ball spinning to the end of the field or beyond it. Get to football, and whilst you have respect for your neighbours' shins kick the ball into the goal as often as you can. Throw stones if you like that better, but see that windows, birds, and people are out of the line of your aim. Enter into your sports heartily. These things will bring vigour and health, they will prepare you for the battle and burden of life. A healthy body is a rich possession; make it yours while you have the opportunity. Remember our bodies are the homes in which our spirits live. Build them up, therefore, in such a way that in manhood and womanhood you will not need to be always repairing them.

But above all things seek strength of soul. Have a character firm and solid like the temple pillars, then you will be stronger than Samson.

Be strong to resist evil. Face the world like a God-sent warrior. Meet its temptations and trials with the courage of a conqueror. Believe that the battle will be yours before you begin it. Have faith in God, and have confidence in yourself. Faint hearts never sing the victor's song. Pluck up your spirits and fight valiantly. Glorious examples of strife and success shine before. Joseph met the enemy of his soul face to face. Hard and bitter was the struggle, but daring to be true to himself and to God, the threshold of his prison became the doorsteps of a palace. The strong Son of God came into deadly conflict with Satan. That was the greatest battle and grandest victory earth has ever seen. Forty days and nights in hunger and loneliness the fight went on, till, disappointed and defeated, the devil returned to the refuge of hell, and troops of angels flew round about the aching heart of the conqueror and ministered to His need. Aim to be like Christ in all temptations. Resist them in God's strength, then the victory will be sure. When tempted to be false, fight for the truth. When tempted to impurity, struggle hard to keep yourself unspotted both in heart and life. At cost of deepest pain be strong, remembering always that every battle bravely begun and ended prepares you for the next. In all this rest yourself on God. He will enable you to stand firm. The pillars of the temple were embedded in the mountain rock. Strong in themselves, and rooted in strength, they stood immoveable. Be like them. Do your best and trust in God, and no harm shall befall you.

Be strong in doing good. Again the life of the Lord Jesus is your example. Like the line on the top of your school books it runs perfect and beautiful. Copy it as closely as you can. At first you will think you fail. Don't give up; try again. He was strong in uttering words of kindness, in doing deeds of mercy, in smoothing down life's soreness when all the world was set in spiteful array against Him. His lot has been the portion of others. Many a saint in olden time did his duty whilst the light of martyr's fire shone brightly o'er his path. Your way of service for God may not be so terrible, still you will find it no easy matter to do good always. Some may laugh at you, others scorn. Most of all, your own heart will prove your deadliest enemy. It will tempt you to be careless; it will tell you it is waste of time and power to be ever busy in what is true and noble. Heed not the laughter of the fool, listen not to the sinful suggestions within you. Be strong, and do good at all cost. Begin with courage, go on with patience and perseverance, and in the end God's reward will be yours. And what is that reward? From being a pillar of goodness and strength on earth you will become a pillar in the temple in heaven. Now let us talk of the Crown of Lily-Work.

The pillars were strong, they were also beautiful. Richest ornaments hung in wreaths and chains round them. The leaves and blossoms of lilies shone high above all. God loves to see beauty as

well as strength. He robes the mighty mountains in purple garments. Above the rough trunks of the trees He spreads the green and waving branches. Thus it was fit Solomon should crown the pillars with lily-work.

In this respect, also, I want your life to be like them. Aim to obtain a character rich with beauty. How can this be done? By taking every opportunity to bless, honour, and help others. The Crown of Lily-Work is made with thoughtfulness, gentleness, sympathy, self-sacrifice, forgiveness, and forbearance. These things add loveliness to strength.

That you may understand this better, I will tell you a few stories, which will gleam like pearls upon a golden string.

Sir Philip Sydney was a brave, strong soldier. He lived in the reign of Elizabeth. All men loved him for his pure and noble life; and we give him honour for the calm heroism of his death. In the battle of Zutphen he received a musket shot in the thigh, and was borne from the field. As they carried him along he complained of terrible thirst. They brought him water, but when he was about to taste it he saw a wounded soldier whose longing looks shewed that he coveted the precious cup. Sidney at once handed him the untasted water, saying, "Thy necessity is greater than mine." Thus, by a deed of thoughtfulness and self-sacrifice, he won himself an everlasting name. He crowned himself with lily-work.

Sir Ralph Abercrombie, when he was shot at the battle of Aboukir, was carried on board one of the warships in the bay. In fearful pain, he asked for a pillow; they rolled up a soldier's blanket and placed it beneath his head. "Whose blanket is this?" said he. They told him. "Then see he gets it again," he replied, and in a few moments breathed his soul back to God. His last deed was full of thoughtfulness. It was lily-work.

You have all heard of the Earl of Beaconsfield, but probably no one ever told you anything about his wife. She was a woman with a noble heart. Her great desire in life was to aid her husband in his many labours. It was her custom to ride down with him to the House of Commons every night, and then return home again. On one occasion the Earl was going to take part in an important debate, and was late in starting. He sprang into the carriage, and the footman hurriedly slammed the door in its place. Unfortunately the hand of the countess was over the catch of the lock, and the force of the blow crushed her fingers. She quietly wrapped her shawl round the bleeding wound, and went on without telling the Earl. She bade him good-bye at the House, and then ordered the coachman to drive to her doctor, but before she reached him she had fainted through stress of pain. Her object in not telling her husband was to keep his mind undisturbed, so that he might speak well in the debate. That was thoughtfulness and self-sacrifice, and that was lily-work.

The other day I read this story in the papers: A little child suffering from diphtheria was taken to one of the hospitals in London. The medical men did their utmost for her, but she still grew worse. They performed an operation on her throat that proved useless. One

chance only remained by which she might be saved. It was this. The poison must be sucked away. Who was brave enough to do that? One of the young doctors at once offered to make the trial. He did, the child lived, but in a few days the poison killed him. Was not that a glorious deed with which to end life? Truly yes. And that, too, was lily-work. Yea, a Crown of Lily-Work.

Two English navvies were passing along a street in Paris and saw a hearse proceeding to the cemetery of Pere-la-Chaise. Not a single mourner followed the dead. Seeing this they said, "Poor wretch, if no one else will shew him respect, we will," and immediately took their places behind, and with uncovered heads followed to the grave. That too was lily work, and of a beautiful pattern.

A brave man in the olden days had a foe, that foe in a moment of anger turned upon him and spat in his face. Taking his handkerchief he calmly brushed away the offence and said, "If I could as easily wipe thy blood from my innocence, as I can cleanse this spittle from my face, then I might kill thee; but now I forgive thee." The name of that man was Sir Walter Raleigh. By that deed of forbearance and forgiveness he turned his foe into a friend, and that deed was lily work.

The good ship Birkenhead was bound for the Cape of Good Hope. 631 passengers, mostly soldiers, crowded her decks and cabins. Braving the storms of the Bay of Biscay, she went on until she reached Point Danger, a headland in the south of Africa. Then she struck a ridge of hidden rocks. The water rushed in through the riven timbers, she began to fill. The boats were swung out from the davits and lowered to the water. The order was given, "make for the boats and save yourselves." A voice exclaimed "let the women and children go first." They went, the boats were filled. The soldiers and officers stood in a line upon the decks, not one attempted to endanger the lives of those who were in the boats. The ship split asunder and with a sickening lurch carried the brave band to their cold grave beneath the billows. In that moment 438 noble spirits went up to heaven, wearing a rich and lovely Crown of purest Lily-Work.

They gave up their lives for their friends, and that was lily work.

Boys and girls, we must end our talk. In spirit and action try to be like the men and women of whom we have spoken. Be thoughtful, gentle, kind, forgiving and forbearing, and if need be give up life itself for the sake of others. Thus you will become a pillar of strength covered with lily work, and so will the work of the pillar be finished.

The work of the year is ended, my promise is fulfilled. We have sat in the Cosy Corner, telling and hearing stories and sermons. To me it has been a delight, and I trust you have felt it a pleasure. Remember what you have heard. Go forth into God's bright world, preaching better sermons, and telling grander stories by your lives, then we shall meet with gladness around the great white throne. And now I shake hands with every one of you and from my heart I say, "God bless you."

NOTE.

On account of an unusual pressure upon our space this month, we have been compelled to leave over a letter from Dr. Dawson Burns, London, on the Communion Wine, which is in type. Concluding letters have also been sent in by "Scotus" and "O. F.;" and should Mr. Lockhart, who originated the correspondence, wish thereafter to reply, his letter will bring the discussion to a close.

We would take this opportunity of thanking our contributors and correspondents for the help given and the interest shown in the Magazine during the year, and would merely renew the expression of our desire to make it increasingly worthy of the support of the churches.—Ed.

Intelligence.

Alloa—Fish Cross.—At this populous village and surrounding district, there is a number of members belonging to the Alloa Baptist Church. Some time ago the young men among them were formed into a Christian Young Men's Association. To give this association an impetus, a series of very successful gospel meetings has been held by the pastor, the Rev. F. Forbes, assisted by his friends. In connection with those meetings there was a social gathering held on Saturday evening, October 25, in the Mission House at Fish Cross, which was filled. Mr. Forbes opened the meeting in a few appropriate remarks. Instructive and interesting addresses were delivered by Messrs. R. Dawson, S. Steedman, F. Falkener, and others. Between the addresses a selection of choice hymns was sung, the choir being led by Messrs. A. Hunter and J. Foster. The meeting was altogether a success, and promises well for the future of the gospel at Fish Cross and the neighbourhood.

Coatbridge.—A series of special meetings was held here, beginning on the 13th of November, conducted by the Rev. J. M'Lean, of Dumbarton. Every night previous to the meeting in the church an open air meeting was held at the Whitelaw fountain, and from thence the people marched to the church, a distance of nearly a quarter of a mile, singing as they went. At first only a weeks meetings was contemplated, but the attendance being good, the interest deepening and tokens of blessing being manifest in the numbers of conversions reported nearly every night, it was found necessary to continue them. At the end of the week Mr. M'Lean had to leave to fulfill another engagement, but as the interest continued unabated, the services of Mr. Graham of the Seaman's Mission, Glasgow, were secured for the following week. As a result of these meetings several applications for baptism have already been received, both from those converted at the meetings and from those who had been considering the subject, and have been influenced to take the final step. A good deal of interest is being manifested here on the question of baptism. Mr. Crystal has been much encouraged in his labours since he came here, both with regard to attendance and results, and we expect greater things yet.

Dunfermline.—The Bible Class in connection with the Dunfermline Baptist Church held their Annual Soiree on Monday evening, October 27. About 240 sat down to tea. The Rev. J. T. Hagen, teacher of the class, presided, and in the course of his address stated that the attendance at the class recently had been above 120. Stirring addresses were delivered by Rev. F. H. Robarts, Glasgow, and Rev. Wm. Macintosh, Anstruther. Instructive remarks were offered by Mr. Wm. Mathewson and Mr. D. Ireland.

Edinburgh.—Dublin Street.—The Literary Association opened its session with a Soiree and Concert on Wednesday Evening, 5th November, when a large number of members and friends assembled in the hall of the church. The President (Mr. Charles Anderson, jun.), occupied the chair, and was supported on the platform by

the pastor and deacons. After tea the Chairman gave a short *resume* of the Association's work. The musical part of the programme was sustained by the respective vocalists and performers in a very efficient manner. They consisted of Misses Clark, Ferrier, and Johnstone; and Messrs. Hately, Miller Craig, Calley, Curr, and J. B. Johnstone. Not the least interesting feature of the evening's entertainment was the playing of a party of instrumentalists, who performed a march and a Scotch selection very creditably. Miss Johnstone played the piano accompaniments. Dr. Landels gave an address in his usual eloquent style, and to many present this would no doubt prove the feature of the evening as it was overflowing with good practical advice, more especially to those who take part in the weekly meetings of the Association.—*Opening Lecture.*—The opening lecture of the session was delivered by the Rev. Dr. Landels on the evening of the 12th November. The lecturer took for his subject "Oliver Cromwell," and in a very able and eloquent manner entered fully into a justification of the life and character of the great statesman and soldier. The lecture was listened to by a large audience and was frequently applauded.

FALKIRK.—On October 31 a social meeting of the church and congregation was held in the Masonic Hall to welcome home Rev. Walter J. Mathams and his wife. The hall was full. Speeches of kindly interest and encouragement were delivered by senior deacon Mr. Towers, James Wilson, Esq., Bantaskin, Robert Wilson, Esq., Dr. Duncan Fraser, Mr. Galloway, superintendent of school and others. In the course of the evening the treasurer handed the pastor a purse of sovereigns as a token of goodwill and esteem from the church. Mr. Wood, precentor, on behalf of the choir also presented a handsome cream and sugar-stand with suitable inscription. The pastor replied thanking the friends for their kindness and sympathy, and for their heartiness in aiding him in his work in the past. A happy evening was spent. The choir added to the enjoyment by singing a well chosen selection of songs and hymns.

GALASHIELS—STIRLING STREET.—The Rev. Henry Gray, from West Hartlepool, was inducted to the charge of the Church in Stirling Street, Galashiels, on Sunday, October 19, when the Rev. Mr. Hanson, South Shields, preached in the forenoon, and Mr. Gray in the evening. On Monday evening Mr. Gray presided at a soiree held in the church. After tea, Dr. Somerville, in the course of an address said, it had seemed good to those who arranged the meeting that some one should in the name of the church give a formal welcome to Mr. Gray, and as he (Dr. Somerville) had been for more than twenty-two years a member and during the greater part of that time an office-bearer of the church, he had cheerfully undertaken the duty. He then referred to the withdrawal of their previous pastor from the denomination, and to the condition of the church during the time that had elapsed since, and concluded by saying that it was now his duty, formally, to welcome Mr. Gray, assuring him of their confidence in him, in the earnestness of his preaching, and in the gospel which he preached, of their esteem for his instructive teaching, and of their trust in his Christian character. On their part they promised Mr. Gray their cordial support, to esteem him highly for his work's sake, to be fellow-labourers with him in his work, and to pray earnestly that his life amongst them might be richly productive of good to himself, to the church, to the community, and above all might redound to the praise of Him whom he and they alike recognised as their Lord and Master. Mr. Gray, in thanking Dr. Somerville and the congregation, said he did not expect to find them all perfect. Perfect people were the worst of all people. He was glad there was no debt on the church, as he did not think debt was a means of grace. His faith was that of the Scottish Confession, with some modifications. Revs. W. Seaman, Hawick; Jas. Brown, Selkirk; Wm. Mowat, West U.P. Church; Mr. Hanson; R. C. Anderson, Kelso; Alex. Thomson, Victoria Street Church, and Mr. F. C. Burnett, also addressed the meeting.

GLASGOW.—QUEEN'S PARK, CROSSHILL.—Induction services in connection with the settlement of the Rev. Thos. D. Landels, M.A., younger son of Dr. Wm. Landels, Edinburgh, to the pastorate was held on Sunday, 2nd November. Dr. Landels preached in the forenoon from the closing verses of the 1st Chapter of Revelations, the pastor in the afternoon from 1 Cor. ii.

chap., 2 verse, "For I determined not to know anything among you save Jesus Christ and him crucified;" and Dr. Landels again in the evening, from John chap. 12, verse 32, "And if I be lifted up from the earth will draw all men unto me." The chapel was filled to its utmost capacity at all the services, numbers having to go away in the evening without gaining admission. On the evening of November the 3rd a welcome soiree was held in the Burgh Hall, at which there was a large attendance. Tea was served in the ante-rooms from 6.30 to 7.30. The choir, under the leadership of Mr. Jeffrey, gave a very acceptable service of praise from 7 to 7.30, at which hour the chair was taken by the newly-inducted pastor. On the platform were Rev. Dr. Angus, Principal of Regent Park College, London; Dr. Landels, Rev. F. Ferguson, Queen's Park U.P. Church; Rev. A. Brown, U.P. Church, Pollockshields; Rev. F. H. Robarts, Hillhead; Rev. Wm. Elliot, Southside; Rev. D. P. M'Pherson, B.D., Adelaide Place; Rev. J. Urquhart, Frederick Street; Rev. Geo. Landels, Paisley; Rev. Wm. Scott, Queen's Park Free Church; Rev. A. Grant, John Street; Rev. J. P. Clark, Leith; Rev. R. Howie, Cambridge Street; Provost Smith, Govanhill; Provost Browne, Crosshill; Mr. Hugh Rose, Edinburgh; Mr. Howard Bowser, the deacons and others. Mr. Elliot opened with prayer. The Chairman gave a very clear outline of what he conceived to be the duty of a pastor. Dr. Angus spoke on what constituted a true church and the necessity of co-operation of pastor and members in church work. Mr. A. P. Barr, senior deacon, after giving a brief sketch of the history of the church during the six years it had existed, accorded a very hearty welcome on behalf of the church to the new pastor; by Mr. Robarts on behalf of the denomination; neighbouring ministers by F. Ferguson and A. Brown. Short addresses were also delivered by Dr. Landels, Mr. Hugh Rose, and Rev. Geo. Landels. The usual votes of thanks being given the Rev. Wm. Scott pronounced the benediction. Mr. Jeffrey was at the close of the proceedings presented by the pastor in name of the choir and Sunday School teachers with a handsome timepiece in recognition of his services in leading the psalmody of the church. Mr. Landels has commenced his ministry under very auspicious circumstances, and we believe that under his guidance and teaching the church will grow and multiply exceedingly.

JOHNSTONE.—*First Baptismal Service.*—A most interesting and impressive service took place in connection with the church here on Sabbath evening, 16th November. The event was specially important and significant on account of this being the first occasion on which Christian Baptism has been administered in this town, which is very largely under Presbyterian influence. Until the present time those who applied to the church for baptism were sent to one of the churches in Paisley where the ordinance was administered, and on the following Sabbath they were received into the fellowship of the church here. Through the exertions of Mr. Young, the pastor, who has laboured with much acceptance during the past year, a baptistry has been purchased and placed in the lesser public hall. On Sabbath evening 16th November the hall, which will hold over 200 persons, was crowded with strangers, and many were unable to gain admittance. All of them had heard of the Baptists, but very few of them ever witnessed the administration of Christian Baptism. Mr. Young chose for his text Rom. vi. verses 2 and 3, and in a powerful and eloquent discourse, laid before his hearers a statement of the Scriptural reasons for our position. The ordinance was afterwards administered to the candidate and the benediction pronounced. The impression on the audience, most of whom were Presbyterians, was very marked, and there can be no doubt that good has been done and through the blessing of God the fruit will appear in due time.

KIRKCALDY. — WHYTE'S CAUSEWAY.—The Annual Soiree of this church took place on October 20. Rev. Alex. Bisset occupied the chair, and there were on the platform Revs. J. Haig, Edinburgh; J. T. Hagen, Dunfermline; T. W. Lister, Leslie; and Mr. R. Herriot. After devotional exercises and a service of tea the Chairman referred to the various agencies in operation among them, and briefly reviewed the progress that had been made during the year. After a hymn he called upon Mr, Herriot to perform an interesting duty. In doing so Mr.

Herriot said that the church had felt constrained to acknowledge the services of a sister who had made herself eminently useful. He referred to Miss Sang, who had for many years presided at the harmonium at choir practice, Sunday School, Bible Class, and prayer meeting, as well as at the ordinary church services. She was besides secretary and treasurer of the Sunday School and Juvenile Missionary Society, and local collector for the Zenana Mission, in whose working meetings she takes a leading part. Her services in all these respects had been most efficient. In presenting an elegant writing-table and desk Mr. Herriot said, "Permit me in name of the subscribers to assure you that we do not give this as an equivalent for your services, for in that light it would be utterly inadequate. We give it simply as a testimony, a record, a something which shall commemorate the acknowledgment which we now make of our gratitude for your great and kind services, and of our esteem for your many virtues. May you long be able to use it; and may the God of all grace abundantly bless all your labours of love. The pleasant duty which I have had the honour of discharging will be appropriately ended by reading the inscription, which is both modest and true—'Presented to Miss Jane Sang, by the members of Whyte's Causeway Baptist Church and Congregation in token of their gratitude and esteem for her valuable labours in Christian work. —Kirkcaldy, 20th Nov. 1884.'" Rev. Jas. Haig suitably responded on behalf of Miss Sang. The meeting was also addressed by Revs. J. T. Hagen and T. W. Lister. The proceedings included a number of anthems by the choir, accompanied by Miss Sang on the harmonium. The usual votes of thanks brought the meeting to a close.

LOCHEE.—The church here, having been closed for some time, was re-opened on Lord's day, November 2, when sermons were preached in the forenoon and evening by the Rev. John Urquhart, of Glasgow, and in the afternoon by the Rev. Wm. Smolden, pastor. The collections amounted to £24 5*s*. The alterations have added both to the comfort and beauty of the building, and the sittings have been increased by 100. Ex-provost Cox has presented the congregation with a splendid harmonium. On Nov. 3, a soiree was held in the U. P. Hall, about 300 being present. The chair was taken by the pastor of the church, and addresses were delivered by Rev. John Downie, Forfar; David Easson, Esq., Independent; Rev. Wm. Tulloch, Dundee; Robert Anderson, Esq.; and the Rev. William Wright, Established Church, Lochee. The chapel is re-opened free of debt; but a sum of £40 is required to complete the hall and vestries.

STIRLING. —*Annual Soiree.* — The annual congregational soiree was held in the hall of the church here on the evening of 19th October—Rev. George Yuille, pastor, in the chair. Tea was served at half-past six to a company which quite taxed the seating capacity of the hall. After tea and a few remarks from the chair, the meeting was addressed in succession by Rev. D. P. M'Pherson, B.D., Glasgow; Jas. Wilson, Esq., Bantaskin; Rev. W. J. Mathams, Falkirk; and Provost Yellowlees, Stirling. As on former occasions, the proceedings were varied by an hour's interval, which was monopolised by the Zenana working party and their assistants for the sale of a variety of articles which they had prepared during the summer. This was so far successful that the chairman was able to announce that about £24 had been realised, including sales that had been made privately. A choir, under the leadership of Mr. Archibald, led the praise, and rendered two anthems during the evening. The usual votes of thanks brought a very happy and profitable meeting to a close.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of December 1884.

CHURCH NOTICES

Church.	Minister.	Hours of Service.	
		Sabbath.	Week-day.
Broughty Ferry—St. Vincent St.,	Arthur W. Oakley.....	11.15 and 6.30	Wed. 7.30
Dumbarton Dennyston Hall, William Street,.....	John M'Lean,.....	11.15 and 6.30	Wed. 7.30
Dumfries Tabernacle, Newall Ter,	William Muir.....	11 and 6	Tues. 8
Dundee—Long Wynd, Nethergate,..	Wm. Tulloch.....	11 and 6.30	Thurs. 8
Edinburgh—Dublin Street,.....	William Landels, D.D.,..	11 and 6.30	Thurs. 8
" Duncan Street, Newington	John M'Lellan,.....	11 and 6.30	Wed. 8
" Marshall Street,.....	Alex. Wylie, M.A., ...	11 and 2.15	Wed. 8
" Rose Street, ...	.....	11 and 6.30	Wed. 8
Falkirk—Masonic Hall.....	Walter J. Mathams	11 and 2	Thur. 7.30
Glasgow—Adelaide Pl., Bath St.,	D. P. M'Pherson, B.D.	11 and 2	Wed. 8
" N. Frederick Street, ...	John Urquhart	11 and 2	Wed. 8
" John Knox Street,.....	P. J. Rollo,.....	11 and 2	Wed. 8.15
" Copeland Road, Govan	Jervis Coats, M.A.,.....	11 and 6.30	Wed. 8
" Cambridge Street, ...	Robert Howie	11 and 2	Wed. 8
" Sister Street, Bridgeton,	W. Johnston Millar.....	11 and 7	Wed. 8
" Queen's Park, P. Edward St. Vict. Rd.,	T. D. Landels, M.A.,.....	11 and 6.30	Wed. 8
" South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. Elliott, ...	11 and 2	Wed. 8
Greenock—Orangefield,.....	Robert Macnair, M.A.,...	11 and 2.15	Wed. 8
Hawick—Baptist Chapel,.....	Wm. Seaman,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. Wilson.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,....	Alex. Bisset	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	Oliver Flett, D.D ,.....	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	Walter Walsh,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	George Yuille,.....	11 and 2	Wed. 8

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REPLY TO Dr. LANDEL'S LETTER ON

MINISTERIAL EDUCATION AMONG THE BAPTISTS IN SCOTLAND.

With Additional Note on the Proceedings of the late Annual Meetings,

By Rev. OLIVER FLETT, D.D.

EDINBURGH: R. SYMON. PAISLEY: J. & R. PARLANE.

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